The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION. 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for June.

29. Second Sunday after Trinity. St. Peter.

JULY.

6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. St. James, the Apostle.
27. Sixth Sunday after Trinity.

AUGUST.

3. Seventh Sunday after Trinity.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

Poetry.

For the Churchman.

"Lord, what is man that Thou art mindful of him, or the son of man that Thou visitest him."

Lord, what am I, that Thou should'st thus
Be mindful of my state,
Why visit Thou a child of dust,
All careful for my fate.

I ill deserve Thy kindly care,
My sinful heart is vile,
No longer pure, no longer fair,
Nor humble as a child.

Ever forgetful of Thy love,
I roam this life's dark maze;
Nor seldom to the Light above
Uplift my anxious gaze.

Forgetful of the dreadful price,
Which my redemption bought;
Neglectful of my dearest rights,
Nor value as I ought.

Forgetful of the glorious home,
Whose builder is the Lord;
Unmindful that while thus I roam,
Its doors may yet be barred.

Forgetful of the awful doom,
The punishment of sin,
Ungrateful for the precious boon,
'Tis still my own to win.

Oh! for a heart of flesh to feel
The weight of sin, the need of cure,
Then would I trembling, trusting, kneel,
Till Thy forgiveness made me pure.

Blest Jesus! great Physician, hear,
Send healing from above,
Receive on High my earnest prayer,
Still bless me with Thy love.

Remove my stony heart afar,
Drive hence deceit and sin,
Be ever Thou my guiding Star,—
May it be mine to win.

When time on earth shall be no more,
And this brief life is past,
An entrance to that happy shore
Where joys eternal last;

Where never sorrow, grief, or pain,
Shall that blest land invade,
But the Redeemer's glorious Name
The endless theme be made.

A.

Selected Matter.

A Letter

To the Rev. CLEMENT BUTLER, D.D., Rector of Trinity Church, Washington, D. C., in review of "Old Truths and New Errors," by a Presbyter of the Diocese. Baltimore: D. Brunner, Charles-street, 1851.

REV. AND DEAR BROTHER:

In addressing you on the subject of "Old Truths and New Errors,"—a work published by yourself, in part "to commend the Church to the consideration of persons who come to the capitol from remote parts of the country;"—I hope you will do me the justice to believe that I am actuated by no love of controversy, or captiousness of spirit, but by a simple desire to vindicate the Church, from what I conceive to be the errors of your book, and dispel, if I may, some of those prejudices which its perusal cannot well fail to excite. As official instructions to your own congregation, they would have passed without comment from me; but their present publicity and extensive circulation beyond the limits of your parish, make them proper subjects for review.

I admire, and hope I shall never fail to do honor to, the laudable desire you manifest to fence out error and revive attention on the part of the people to Old Truths, the things I love most and eschew novelties, no matter whence they come or how recommended. But at the same time, I am sure that you will agree with me, that those things which we call and revere as *Old Truths*, ought to be duly authenticated; and that nothing ought to be permitted to pass into that time-honored and divine category, but what is genuine and pure.

It is with great pleasure that I accept and adopt your touchstone of the Truth, our own standards. I rejoice that we can thus far agree. The Bible, interpreted by the Book of Common Prayer as it is, is a good starting point; and I cannot but express the hope that, when we part company in the discussion, the winning majesty and controlling power of our standards, may woo the one who may perchance stray, back again to the truth.

I shall confine myself to your first chapter.

The first point to which you call attention, is "the doctrine of the Church on the constitution of the Church and ministry," (page 17.) Her sentiments on the subject, you tell us, "may be found in our Book of Common Prayer," (Art. xix. and preface to the Ordinal.) "The 19th article contains a description of the visible Church of Christ." The language is as follows: "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." This article brings out the following positions: "1. The Visible Church as a congregation or aggregate of faithful or believing men. 2. In this congregation the pure word of God is preached. 3. The sacraments are administered in conformity to Christ's ordinance"—(page 18.) To all this I take no exception. It is a just analysis of the true meaning of the article. You proceed. "Here the Visible Church is made to depend on the pure preaching of the word and the right administration of the sacraments; while no definition is given of what is to be considered the preaching which is sufficiently pure and the administration which is sufficiently in conformity to Christ's institution to constitute so called Churches true portions of the Church Catholic of Christ. The sentiment on this latter subject is either stated elsewhere or is to be inferred from other sources, or it has not been expressed. My own conviction is, that it has not been expressed." Let us briefly examine this deliberate conviction of yours, and see how far it partakes of the nature of an old truth or a modern error; how far it is sustained by the standards to which we appeal.

We have ascertained what Article xix. requires. Keeping that in mind, and believing that the Articles are perfectly consistent with each other, and may be best understood when interpreted together, I would call your attention to Article xxiii. It will serve as an important key to the true meaning of Article xix., and help us to unlock something of its undeveloped signification. Speaking of the right to minister in the congregation, viz., to preach the pure word and duly administer the sacraments, the Church uses this strong and emphatic language, "It is not lawful for any man to take upon him the office of public Preaching or Ministering the Sacraments in the Congregation before he be lawfully called and sent to execute the same. (Art. xxiii.) By Article xix., there must be a congregation of faithful men; not only so, they must have the Gospel preached and the Sacraments administered, in order to constitute it the Church of the living God. Of course the Word is not self-preached, nor the Sacraments self-administered. The power to preach and the power to administer must be vested somewhere. What says the Church, whose altar we serve?—The Word must be preached and the Sacraments administered by somebody, somehow empowered, to entitle a body of faithful men banded together, to the character of being a part of the Church Catholic. This much she teaches in Article xix. But what else does she teach? You will find that Article xxiii. clears up some of the difficulty, by declaring that "it is not lawful for any man to take upon him the office of public preaching, etc., before he is lawfully called and sent to execute the same;" and to prevent any misapprehension, it is added, that the lawful calling and sending is the being chosen and set apart to the work by those who have authority to call and send. All, then, have not this power, in the opinion of the Church. Those who have, must exercise it. If I do not greatly deceive myself, this Article fills up a wide chasm in the interpretation of the Church's views, and helps us on to a fair understanding of her meaning. Article xix. constitutes one link in the chain; this supplies another, in immediate succession precisely where it was most needed. It proves unquestionably, so far as our Church is concerned, that the authority to preach and administer must be derived from those who are authorized to call and send. This Article, however, is not conclusive. It does not define who are thus empowered. Let us now glance at Article xxxvi., and we shall find it there fully and boldly stated. "The Book of Consecration of Bishops and Ordering of Priests and Deacons, as set forth in the time of Edward VI., and adopted by the General Convention of this Church in 1792, doth contain all things necessary to such consecration and ordering;—and, therefore, whoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered." (Article xxxvi.) It will not do to object that this Article, which refers to a form of Consecration set forth so late as 1792, cannot be adduced in authority upon the true interpretation of the Church's view of the true Church Catholic of Christ, because this very form was but the faithful copying out of the practice of the Church from the beginning. It is precisely in point of most stringent application. It indicates, as strongly as language can, the Church's view; and when I look upon these three links in the chain, I am surprised that any one should fail to see, that the Church has expressed her opinion fully on the point which you think she has passed over in silence. The links are perfectly natural, beautifully soldered in the very order required.

And when to all this, we add the preface to the Ordinal, the matter is placed beyond dispute, as it seems to me. You have called attention to it, and commented somewhat freely upon it. You will therefore pardon me for following your example; especially as in my judgment, notwithstanding all you have so eloquently said, it is conclusive on the point in dispute. On page 28, you tell us "that this preface to the Ordinal announces, 1st, the fact that, from the Apostles' times, there have been these three orders of ministers of Christ's Church, Bishops, Priests, and Deacons. 2d. That these offices were always held in such reverend estimation that no man might presume to execute any of them except he were first called, &c., and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority. 3d. That no person shall be taken to be a lawful Bishop, Priest or Deacon, in this Church, or suffered to execute any of their functions, unless he shall have had Episcopal ordination." You then significantly add, that "this is all our Church hath announced on the subject of the three orders."

I would respectfully ask, taking this preface in connection with the three articles above alluded to, what could the Church have said, to show more conclusively to the world and her children her idea of the Church of Christ? She announces a fact, not an opinion that might be true or false, but a fact susceptible of proof *indisputable*, viz., the existence, from the Apostles' times, of three orders of ministers in Christ's Church; not any one portion of that Church, (the Church of England for example,) but Christ's Church. She announces this fact as true of that Church. She uses no modified or qualified language. "It is evident unto all men," that the ministry of the Word and Sacraments of the Church of Christ, was episcopally ordained, and of three orders. She further declares that it would be presumption not to be perpetrated, for any men to take this office without being first called, etc.; such presumption as our branch of the Church Catholic cannot tolerate or countenance. Of course, she could only prescribe a law for herself. She could only say what she would allow or reject. But when we look into the ground of her determination as laid down by herself, and see that it was based upon the *fact* of universal practice and Divine appointment, we can be at no loss to perceive that in her settled judgment no other ministry are empowered to act. Indeed when we concede this to be her solemn judgment, backed by such authority, we shall find it impossible to vindicate before God, her high-handed compulsion of Episcopal ordination upon those who come to her ministry from the denominations around her; or her refusal to allow those not Episcopally ordained, to officiate at God's altar, or enjoy full and unshackled Church fellowship and communion. I take it for granted that you will admit, that no one branch of the Church has the right to decree anything *necessary* to the constitution of the Christian ministry, except what was so declared by the Apostles, its original source. The breach of the original and Divine unity of the Church is no venial sin. And if any other ministry were duly empowered to preach the Word and administer the Sacraments, where obtained we the right to debar them access to the courts of the Lord's House; and where can we find justification for refusing to hold with them the fellowship and communion, which it was God's design, the different members of his Body, the Church, should cultivate and hold one with another? Upon your hypothesis, I think, our Church would be without excuse, justly liable to the censure and reprobation of all. And if I do not overrate the sagacity and logical accumen of our dissenting friends, they are pretty much of my opinion. The *fact*, to which our Church refers, was *not a thing of her creation*. It existed *independently* of her. She received it from the *Apostles* as an *old truth*, a golden relic of the past, and is no way *responsible for it, or justly liable to censure on account of it.*

You have made a very important concession, viz., "that this arrangement of the ministry took place under the Apostles acting with the commission and by the inspiration of the ascended Savior."—(Page 29.) This, you admit the preface plainly teaches. We may have occasion to refer to it again.

To be continued.

Communications.

For the Churchman.

Truth Triumphant.

The Protestant Churchman "prostrate"

It is universally admitted, "I opine," as Dr. Anthon says, and which, therefore, must be correct, that when a professed controvertialist leaves the main argument quite untouched, and indulges in the indecency of vituperation, he is both conscious of defeat and that the main argument is unanswerable. In your truly valuable Paper of the 31st ult., I read a communication under the signature of "Veritas," exposing the dishonorable conduct of the Protestant Churchman, throwing back upon the editor certain charges of Popery, and in order that he might employ his time to some advantage, challenging him, calmly and dispassionately, to meet as a Christian should do, the arguments contained in those articles which so greatly excited and alarmed him, and brought forth such a wild outburst of declamation, and ill-will. Veritas, at once, brought him to a point, laid the case clearly before him, and hinged it all on the broad question, why the venerable and beloved Diocesan of New York should not receive the benefit of that wiser and more righteous legislation by which the General Convention of 1847 provided that no Bishop can hereafter suffer as our Diocesan is still suffering, from an indefinite sentence of suspension. "Veritas," in speaking of the gross injustice heaped on Bishop Onderdonk, had said, that it was as if a bench of Judges were to award an unjust sentence on one of their number, and afterwards seeing the injustice of it, while they forever secured themselves from the possibility of suffering like their injured brother, yet, take no steps to remove, or even ameliorate, that suffering which led them to legislate more wisely. It was stated that the new light received should be applied at once to practice: that it was not sufficient to guard against future evils, but that the evils of the present should first be remedied, and that immediately.

Now, Mr. Editor, in view of all this, it is not surprising, that Dr. Anthon, especially after receiving a moral castigation for not reasoning instead of declaiming, when he undertakes to censure the articles of others, should manifest his usual characteristic spirit. "Veritas" hems him into a corner, the Editor is in a dilemma; he tries to bluff himself out of it. This functionary has a singular method of taking scraps and half sentences out of articles to suit his purpose, and make them speak just what he pleases. It is his never failing resort when in difficulty. This dishonorable course of conduct in a paper that pretends to uphold "Evangelical Truth" and "Apostolic Order," was sometime ago strikingly exhibited in a certain dialogue called "the man for the mitre," and as usual is exhibited in the number of last week. He omits where omission is dishonorable, and makes dishonest quotations to pervert the sense and meaning. He takes scraps here and there, and huddles them together, and while admiring this creation of fraud and fancy, he thinks the writer must be "prostrate." This is his method of *reasoning*—of refuting an adversary, and illuminating the public.

He states in a melancholy manner, that "Veritas" accuses his paper of being the "leader of the host of extermination." To carry out this idea, he jumps over six or seven sentences, and ekes it out. Now, "Veritas" neither says that Dr. Anthon is the leader of that host, nor that his paper is so. Dr. Anthon does himself manifest injustice. In his onslaught, he speaks of his "labors" in this Diocese, (I presume his labors of *love*) and he evidently supposes that they have not been appreciated. But so did "Veritas" speak even a week before him, and instead of being the leader of that wicked host, "Veritas" calls him the *leader of Protestants.* (This, by the way, might be used in the next dialogue, in his favor—viz., that the "Churchman" even admitted that Dr. Anthon is "the leader of Protestants," and should be Provisional Bishop.) Then why so much agony? Why the necessity of taking a piece of that sentence and jumping to another? First, because thinking himself to be an injured man, he wishes, by unfair means, to have that sympathy which he denies to others;—sympathy, his test of right, and which he says that his "new party" are rapidly gaining. And 2ndly, because he saw in that sentence a just exposure of his unmitigated cruelty to the young, gifted, and lamented Carey. Well might he try to jump over twenty sentences, if possible, to get clear of it.

Dr. Anthon does not deny the charge brought against him. *He did recently*, in the article of the Protestant Churchman referred to by "Veritas," boast himself over the ashes of his victim!

Again, he accuses the writer of setting up an independent argument grounded on the fact, that the sympathies of the people are gradually becoming enlisted in favor of sound Church principles. Now, it is beneath "Veritas" to judge of doctrines, or principles, or individuals, according to the sympathies or prejudices of the people. The Saviour of Sinners had not much sympathy when He was on earth. It was only in meeting and rebutting that flimsy argument of sympathy used by the Editor, that the word seems to be used. It was to show the absurdity and great weakness of Dr. Anthon's declamation, and successfully to turn the argument against himself. This is evident by referring to the sentence. It is self-evident from it, that this infallible editor is again guilty of a gross violation of truth and honor. It runs thus: "Dr. Seabury, formerly Editor of the Churchman, and the able defender and champion of the Protestant Episcopal Church, i. e., the Old Apostolic Church as it has come down to us, required but a few votes more at the last Convention, and he would now have been our Provincial Bishop. *So much* for the sympathy that is irresistibly setting in, in favor of Dr. Anthon's "new party," These sentences, the Editor of the Protestant Churchman has set widely apart, misquoted, misrepresented and falsified, as usual. He then, in what he must consider a very smart way, and witty withal, picks out another half-sentence; "the eyes of many have been opened since last Convention;"—opened on whom, inquires the Protestant Editor,—why, the old party, says "Veritas." Now this is an unqualified falsehood, and miserably expressed. Veritas says nothing of the kind. A lady who heard an Episcopal Clergyman of some note, reading poetry for "sympathy" in the Tabernacle, exclaimed, "Oh! it is sweet poetry, but miserably read!" Now, Dr. Anthon's effusions are not only miserably expressed, but miserably false. Veritas meant nothing else than to show, that since last Convention, the eyes of many have been opened, I must say it, to the hypocritical cant of the Protestant Churchman about his Romanizing views and Romanizing tendencies.

The Church party forsooth are the Romanizers, because they voted for Dr. Seabury, casting, melancholy to relate, more than 70 clerical votes for him! Aye, more than 70 clerical votes!! that continues "Veritas," *is the direction in which sympathy is setting in*, and to which, common sense, the Church and her safety united in directing them. And their intelligence has increased since then, and the eyes of others have been opened. This is the meaning of "Veritas." Moreover Dr. Anthon chafes in vain—he, himself, though unwittingly, has been the means of opening them. Popery is a bad thing, but he has so fairly illustrated its spirit, or rather that which is said to be its spirit, in his paper, that men begin to see Popery most where they might least expect it. I mean that spirit of intolerance, persecution, and cruelty unmitigated, that breathes throughout his columns. The object seems to be, persecute—persecute, destroy. Now, Dr. Anthon must have felt conscious in jumping over such charges as these. Their weight and importance must be great in the view of all Christian men, far worse than the charges brought by a Bishop against Mr. Prescott, even if the charges against him are true. The one has the inquisitorial *spirit*, the other is accused only of having the *forms* of Popery. Dr. Anthon gives prima facie evidence of guilt, and stands self-condemned. How does he attempt to exonerate himself? He tries to bluff himself out of it in any way, as usual. He thinks his paper is in danger, and takes the opportunity of modestly recommending it, the very wrapper of which, he says, has virtue in it. It will be a Popish relic, no doubt, a thousand years from hence, and every one will boast himself in that he preserves a small piece of the wrapper of the Protestant Churchman. He compares it to a "wet sheet," and gives notice previously in these words, "Not a few of the many who take no religious paper, might, we think, be *persuaded*, if approached in the right way, *who will make trial in our behalf?*" So! What a pitiable groan for "sympathy" by a Protestant Churchman, and while in the act of professing to advance Protestantism amongst us.

Again, he expresses his august displeasure at the Standing Committee. Why were his services dispensed with from that Committee? Truly, the Diocese must have been very unappreciating. As "Veritas" would say, why is Dr. Anthon not now a member of the Standing Committee of the Diocese of New York? Surely "the leader of the Protestants" should be honored!! Much has been said of loyalty to Bishop Eastburn, and upholding him, as a duty, whether right or wrong, in bitterly persecuting a member of his Diocese. Why is Dr. Anthon so enraged in that hundreds and thousands in this Diocese, and throughout the land, intend to be loyal to the Bishop of N. York? Because his cause is *right*, because he is grossly injured, and because we admire him in his calm and patient resignation, as one of the noblest and best-hearted Bishops that ever adorned the Church. Surely, the charitable editor chafes in vain, if he thinks to stifle the true and honest-hearted sympathy that is daily spreading far and wide in his behalf. For the heart of man must be greatly changed—the feelings of man perverted—she humanity of our nature destroyed—the natural sense of right in man obliterated—before the determination ends, to secure to our lawful Diocesan, whom God has set over us, his rights as a man, and his prerogatives as a Christian Bishop. But to conclude, if Dr. Anthon does not like the exposure and castigation of "Veritas," he must take better care in future when he assaults those who do not mention his name, nor even think of him in writing their articles, and never attempt hereafter, in an unauthorized and dogged manner, to act as ths Pope of Protestants, by casting reason overboard, and trying to muzzle the mouths of Protestant freemen from proclaiming the truth, and insisting on human rights and common justice.

FIDELIS.

For the Churchman.

The Case of the Rev. Mr. Prescott.

MR. EDITOR:

In one of the last numbers of the "Churchman" appeared a communication in relation to the case of Mr. Prescott, from one who attempts on his "own responsibility"—and from information which he considers as good authority "to give a brief statement of facts." There is an air of frankness about this communication, and an apparent freedom from bias on the part of the writer, who is so fearful of being considered as a defender of Bishop Eastburn, strangely irreconcilable with the tone in which certain remarkable misstatements are put forth. But one is particularly surprised at this want of accuracy in your correspondent, as the authority on which his information is based, seems unquestionable.

It is my present purpose to lay before your readers a copy of the correspondence between Bishop Eastburn and Rev. Mr. Prescott, in relation to his case, which a sense of justice, as well as of duty, has led him, at my request, to place at my disposal. And here it should be remarked that Mr. Prescott disclaims all knowledge of any article that may have hitherto appeared, bearing in any way upon this matter.

In regard to the misstatements above alluded to, I have a word to say which I trust may serve, in some degree, to do away with any impression they may have conveyed to the prejudice of Mr. Prescott, or in palliation of the very unusual course pursued by the Bishop towards him.

After an expression of regret that the truth should have been so plainly told, as in a late able article in the "Churchman," your correspondent *goes* on to say that in a few weeks after the dissolution of the Court, convened for the trial of Mr. P., a written complaint was made to the Committee, who after consideration voted again to present Mr. P.; and, subsequently, calls in question the truth of the assertion, that it was at a supper party, and in order to prevent his return to Boston, to officiate at St. Botolph's, that a *second* presentment was decided upon, and gives as evidence to the contrary, the circumstance that a vote was passed to this effect *months* before that parish had any existence.

When we consider the high sources of information of which your correspondent appears to have availed himself, we are puzzled to conceive how he should have been ignorant of the fact that Mr. Prescott's trial occurred in the last days of November, and that St. Botolph's parish was organized in the early part of January.

Now it is undoubtedly true, as your correspondent asserts, that it was decided to present Mr. P. a second time, a *few weeks* after the first trial; nor is this statement inconsistent with what has been asserted in a former article, viz: that it was at a supper party that the matter was concluded upon, this latter important event having occurred on the 24th of February or thereabouts, and the presentment bearing date the 3d of March, a circumstance which it will be noted is not denied; but I would ask him could this have been *months before* the existence of St. Botolph's, all the canonical steps having been taken, and the parish organized within five or six weeks after the adjournment of the court.

After so remarkable an inaccuracy, it is evident that either your correspondent or his authority is sadly at fault, and we become in some degree prepared for the statement that no answer was received by the Bishop in reply to the letter addressed by him to Mr. Prescott at New Haven. It would not have been singular, in consideration of the Bishop's ignorance of "Mr. P's whereabouts," if he had not received an answer to a letter directed, so that he only *hoped* it might reach him. But it will be seen by the correspondence below, that an answer was made by Mr. P. to the Bishop's communication on the very day of its receipt.

We are next told that the Bishop's object in calling upon Mr. P. at his residence was to inform him in regard to the consent of a majority of the parochial clergy, canonically required in order to his officiating in other than one of the parish churches of the city, and that he naturally took the presentment with him. So far was this from being the case, that the Bishop expressly stated at the opening of the interview, and of this I am informed by a person who was present at the time, that he had come to place in his hands, the presentment and a note, in which he (Mr. P.) would find nominated a list of presbyters to form the court; after which he immediately took his leave and withdrew; nor did he allude to any other subject till in the act of opening the street door, to which Mr. P. had accompanied him; when he asked him if he had officiated in any place since his return. It was Mr. Prescott's reply, viz: that he had officiated on the previous Sunday at St. Botolph's, that apparently led to the Bishop's subsequent remarks. Now, if the Bishop's primary object in visiting Mr P. was other than to serve the presentment, why did he wait till he was in the act of leaving the house to declare his purpose. He surely could not have sought this opportunity that he might be unincumbered with a witness to the interview; for he could not have supposed that Mr. P. would again allow himself to be drawn into a private conversation, as on the 12th of July last in the Bishop's Study, when a report of what he said in confidence, was made the basis of a presentment, and is soon to be brought against him by the Bishop in evidence.

In regard to the important part, or parts, to be acted by the Bishop in the approaching trial, your correspondent turns out to be, what he expressly declared himself in the outset not to be, a defender of Bishop Eastburn; but I shall leave others to discuss the singular anomaly of a person acting as accuser, witness and judge in one and the same trial.

F. E.

For the Churchman.

[COPY.]

Boston, March 15th, 1851.

Reverend Sir,

I have received from the Standing Committee a Presentment of yourself, and, it being my duty, according to the Canon, to serve a copy of it upon you, I must ask of you the favor of letting me know how this document is to be placed in your hands. I have inquired of Mr. Dana, Jr., respecting your present residence, but he is unable to inform me. Thinking from what I hear, that a note directed to New Haven will probably find you, I have so addressed you at this time, and shall feel obliged by your earliest reply after receiving this communication.

Very truly yours,
MANTON EASTBURN.

The Rev. O S Prescott.

Rt. Rev. Dr. Eastburn,

Your letter of Mar. 15th, after following me in my late journeyings came to hand this morning. I heard yesterday from Mr. Dana, of your inquiries respecting me, and requested him to inform you of my residence.

Very truly yours,
O. S. PRESCOTT.
No. 1 Stamford St., Boston,
April 1st, 1851.

Rt. Rev. Dr. Eastburn,
Bp. of P. E. Church in Mass.

[COPY.]

Boston, April 2nd, 1851.

Reverend Sir,

I herewith send you a copy of a presentment made by the Standing Committee of this Diocese, and put into my hands. I also send you a list of nine Presbyters, from which you will select five, and notify their names in writing to me, within thirty days after the receipt of this; the Presbyters so selected to form an ecclesiastical court for your trial, in conformity with the provisions of Canon II. of this Diocese.

MANTON EASTBURN,
Bp. of the P. E. Church in Diocese of Mass.

To the Rev. O. S. Prescott.

LIST OF PRESBYTERS.

The Rev. Samuel B. Babcock,
" William R. Babcock,
" Samuel Cutler,
" Thomas F. Fales,
" Isaac W. Hallam,
" William Horton,
" Theodore W. Snow,
" John Wayland, D.D.
" David G. Haskins.

Rt. Rev'd and Dear Sir,

In a conversation with me some two or three weeks ago, you expressed an objection to my officiating at St. Botolph's, which perhaps amounted to a prohibition. I immediately referred the matter to my legal adviser, whose occupations have been such that he has not been able to advise me until to-day.

He confirms me in the opinion I held, that a Bishop, in our Church, has not authority to direct absolutely in what parishes a clergyman may, and in what he may not officiate, nor to prohibit to any particular parish the services of a clergyman generally.

In matters affecting the conduct and standing of a clergyman, and the rights of a parish, it is certainly desirable that every thing should be placed in a distinct form, and plainly understood, and not left to the chances of recollection. I will therefore request you to favor me with a written statement of your request or order. If you will add some statement of the grounds of your objection or prohibition, you will very much oblige me, as I assure you I shall take every care not to transgress the canonical rules of the Church.

In Christ
Very faithfully your Serv't,
OLIVER S. PRESCOTT,
No. 1, Stamford St., Boston,
St. Mark's Day, 1851.

Rt. Rev. Dr. Eastburn.

Rt. Rev'd and Dear Sir,

On examining the list of nine Clergymen which you send me (under the provisions of the Canon of 1846,) from which I am to select five, who shall constitute the Court for my trial, I am surprised to find that four of them are the same four that I declined to accept as judges on my previous presentment. I should have been willing to be tried by the same Court that tried the legal question under the former presentment; but by including the names struck off by me from the former list, you virtually constitute your own Court. I must either take the five names you have added, without selection, or be driven to take men whom you know I have once objected to.

I cannot believe you reflected upon this view of the matter, and respectfully request you to reconsider the nomination.

Allow me also to remark that, in the known and allowed diversity of opinion among our Clergy, the names you have sent are almost entirely those of men known to be of a certain school or phase of opinion or practice, without the name of one clergyman of opposite tendencies and associations, among the large number of venerable and prominent men of of that stamp which your Diocese might afford: and these differences of opinion and practice are to be involved in the issues.

Considering, also, the magnitude of the questions to be passed upon, for the first time in our country, and the importance of having a decision that shall carry weight, I must add, without intending any disrespect to any one of my brethren on the list, my mind would be relieved if I could see there a fuller representation of the scholarship, age, weight of character and length of service, which the Diocese could furnish of either school or connexion, and the names of no persons occupying dependant positions.

It is with great regret that I refer to these facts, but they are so clear to my mind, and they seemed so clear to the minds of all to whom I have spoken, that I think it would be doing injustice to myself and the cause of law and liberty in the Church, not to protest against the constitution of the Court.

In Christ,
Very faithfully your serv't,
OLIVER S. PRESCOTT,
No. 1, Stamford St., Boston,
April 28th, 1851.

Rt. Rev. Dr. Eastburn.

[COPY]

Tremont St., May 1, 1851.

Rev. and Dear Sir,

On returning to town this morning, I found your communication of April 28th.

In regard to your objection to the four names which were struck off by you on occasion of your former presentment, I have to say, that, when I inserted these names, I had not considered the matter in the light in which you seem to regard it; inasmuch as your selection of the five others did not necessarily imply any objection to the other four; the rejection of four being a matter of course under the Canon. As you object, however, to the re-insertion of these names among the nine, I herewith send you, in place of the four to whom you object on the ground of their having formed part of the nine nominated by me on the occasion of the former presentment, the names of four other presbyters, viz: The Rev'd Samuel Fuller D.D., the Rev'd D. L. B. Goodwin, the Rev'd A. N. Littlejohn, the Rev'd Geo. Packard.

I perceive nothing else in your communication that calls for a reply.

I am, very truly, yours,
MANTON EASTBURN.

To Rev'd O. S. Prescott.

Rt. Rev'd and dear sir,

By your note of yesterday, I am sorry to learn that you have not considered the other points in my letter worthy of attention. I must therefore again enter my solemn protest against the nominations you have placed before me, both in the notice of the 2nd ult., and in your letter of yesterday.

I intend no disrespect to the gentlemen on the list, as individuals, for many of them may in time become influential and prominent men in the Church; but when I see, among your presbyters, so many men of age, influence, experience, and distinction, occupying independent positions, and entertaining various degrees and forms of opinion on doctrinal questions likely to be in issue, and see them passed by for men, many of them young, new in the Diocese and Ministry, not yet attained to influence, some of them in positions of dependence, and most of them holding the opinions of an extreme school, I deem it my duty to enter my protest against what I am obliged to call an oppressive use of the appointing power.

I cannot feel, nor do my friends, that I am to be tried by an impartial tribunal, or by one whose decision on doctrinal points can carry with it much weight.

Under these circumstances I prefer not to countenance the nominations by taking any part in the selection of my tribunal, except by requesting that the Rev'd Samuel Cutler may not be named by you as one of my judges.

I respectfully request you to place this letter, and my letter of the 28th ult., on the files of the Diocese. In Christ,

Very faithfully, your servant,
OLIVER S. PRESCOTT,
No. 1 Stamford st.
May 2d, 1851.

Rt. Rev'd Dr. Eastburn.

Rt. Rev. and dear Sir,

Permit me very respectfully to call your attention to the fact, that nearly a month has elapsed since I addressed a letter to you in regard to my officiating at St. Botolph's, to which, as yet, I have received no answer.

In Christ,
Very faithfully your serv't.
Oliver S. Prescott.
No 1 Stamford-st., May 19, 1851.
Rt. Rev. Dr. Eastburn,

[copy.]

Boston, May 22, 1851.

Reverend Sir,

I hereby notify you, that, as you decline selecting five persons from the nine laid before you, I have selected the following five presbyters to act as the Court for your trial, viz: The Rev. D. L. B. Goodwin, the Rev. Samuel Fuller, D.D., the Rev. Abraham N. Littlejohn, the Rev. George Packard, and the Rev. Isaac W. Hallam.

The Court will meet in the Sunday School Room of Trinity Church, Boston, the 1st day of July next, at 11 o'clock in the forenoon.

Manton Eastburn,
Bishop of the Protestant Episcopal Church, in the Diocese of Massachusetts.
The Rev. O. S. Prescott.

[copy.]

Tremont-street, May 22, 1851.

Rev. and dear Sir,

When I objected verbally, some few weeks since, to your officiating in a certain place of worship in Washington-steet, in this city, I intended to state, as I now state, that such officiating is a violation of canon 31 of 1832, of the Protestant Episcopal Church in the United States of America; which directs, that "in case of such a vicinity of two or more Churches, as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained, that in every such case, no minister of this Church, other than the parochial Clery of said cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the parochial Clergy of the said Churches."

My delay in replying to your communication, dated St. Mark's day, has been owing to constant occupation with my visitation and other duties.

Very truly yours,
Manton Eastburn.
The Rev O. S. Prescott.

Rt. Rev. and dear Sir,

I am glad to learn by your letters of the 22d ult., the precise nature of your objections to my officiating at St. Botolph's Church. Since receiving your letter I have examined the canon of 1832, to which you refer, and consulted persons learned in the Canon Law of our Church. I presume that if St. Botolph's is "one of the Churches" of the city excepted in the canon, you would not claim the right to prohibit any Clergyman from officiating in it. I have consulted the Wardens and Vestry of St. Botolph's, who tell me that they consider themselves a regular Church, Parish, or Congregation, within the meaning of the canons, and as such, entitled to the services of a Clergyman, and have shown me a legal opinion to that effect, which, I confess, satisfied my judgment completely.

You will see therefore, Right Reverend Sir, that this is really a question between yourself and the Parish, and not between yourself and me. Personally I should much prefer to avoid all collision with the authorities of the Diocese on this point, especially in my present relation of an accused party, but if I yield to this requirement, other Clergymen will, and a precedent will be established ruinous to the Parish. They insist upon my continuing my services, and as I am satisfied that they are "one of the Churches" of the city, I could not yield to your requirement without yielding a principle important to the Laity and the Priesthood. If the Parish can find any other Presbyter, satisfactory to them, to take my place, I shall gladly withdraw from a position which may be one of controversy.

Allow me also to suggest that even if St. Botolph's is not "one of the Churches" of the city, yet as they have had the express consent of the major number of the Clergy or Lay authorities of the vacant Parishes, to the organization of the Parish, it amounts to that consent to my officiating there which the canon of 1832 requires.

In Christ,
Very faithfully your serv't
Oliver S. Prescott.
No. 1 Stamford-st., June 7, 1851,
Rt. Rev. Dr. Eastburn.

P. S.—I have been shown an article in the Churchman newspaper of this date, signed, "A Son of the Church," which, though not written by your authority, is yet evidently from a person intimately acquainted with your affairs and purposes, as it alludes to matters which should have come only from yourself. I have had no part in the publication of what has preceded this article, and do not desire to be considered in the controversy, but as many of the facts are before the community, it seems to me it would be better to publish the correspondence on each side without note or comment. This is equal justice to both sides, and will prevent prejudice to my cause at the trial. As the correspondence is official, and a part of the files of the Diocese, there is, of course, no impropriety in this. I have therefore acceded to the request of a friend, and allowed him a copy of the correspondence for publication.

O. S. P.

For the Churchman.

Romanism in Virginia.

The progress of this pestilent heresy in Protestant countries, coupled with its decay in most of the Roman Catholic countries, is one of the strange phenomena of this eventful age. The phenomenon is a part of a more general fact, viz: that the human mind is now moving with great force and rapidity in opposite directions. There are two currents of thought and feeling bearing away the minds of those who are respectively embarked upon them to the most opposite conclusions. One of these currents tends to a stupid and drivelling superstition. The other to a reckless and hopeless infidelity.

Not the least remarkable circumstance in regard to this phenomenon is, that the voyagers upon these diverse currents are continually passing from the one to the other, with the utmost facility. And oftentimes the very same persons who are impervious to the truth which is best sustained by evidence, and which is most valuable to man, are the ready victims of any imposing, boasting, and popular delusion. One of the favorite arts of Jusuitism is to persuade men that there are no other alternatives but unreasoning credulity or unbounded skepticism. That is to say, Truth is not for man at all. He is incapable of perceiving or of recognizing it. He must yield up his mind in blind submission to a human guide, or remain in wretched ignorance and uncertainty with regard to religion. Hence the prevalence at this day and in Protestant countries of Romanism, and kindred but more ephemeral superstitions, such as Mormonism, the spiritual knockings, &c.

The intrusion into the Diocese of Virginia of two schismatical Bishops, under the authority of the Romish See, who will be industriously and insidiously engaged in operating upon this potential principle of evil, is a call upon the true Bishop of that Diocese and his assistant, to lift up the standard of Gospel truth against this wily device of the adversary. With grief and mortification we have seen this eminent Bishop in God's Church, so far giving way to popular fallacies, as to come forward, in advance of the Church's enemy, and openly proclaim and advocate the favorite dogma of that enemy, the turning point of the question in the issue between Popery and Christianity.

The American Church, as a part of the Universal Church, and echoing the voice of that Church, in the exercise of her awful power to open or shut the door of salvation, admits not any human being into the way of salvation, except upon the condition of explicit belief of "*all the articles* of the Christian faith, as they are contained in the Apostle's creed." These articles of Faith, *thus solemnly and prominently distinguished from all other truths, doctrines, and opinions*, the Christian disciple is bound to regard as *absolute truth*, which to question or deny is impiety against God and a denial of the Faith. Else the profession of Faith which he made in Baptism was an idle form—the merest sham, introduced as part of a scenic representation.

Here the Pope and his emissaries step in and say—you are indeed bound to receive the articles of the Apostle's creed as absolute and unquestionable truth. But for the very same reason you are bound to receive the doctrinal decrees of the council of Trent with equal submission: for they proceed from an authority equal to that which imposed the Creed. The Holy Ghost was given as well to the Fathers of Trent as to the Fathers of Jerusalem and Antioch, in the first age of Christianity. To repel this arrogant claim—to show its utter falsity and base pretension has been the duty of all true Protestants, of all the vindicators of Christianity from the assaults of this Anti-Christian scheme, from the Reformation to this time. Under these circumstances how strange and melancholy is the following sentiment from the Bishop of Virginia, enunciating the distinctive Romish principle!

"The true churchman, if a minister, while according to his ordination vows, he will carry every thing to the bible, making the law and testimony of God the rule of his faith and the substance of his preaching, will also have a conscientious regard to his subscription to the creeds which were completed at different periods, as they were called for, and to the articles, those more enlarged creeds, which were either drawn up, or confirmed after due examination, by men as competent, and we believe as much under the guidance of God's spirit, as those who executed the former."—*Address to Va. Con., May*, 1851.

The Bible—The Word of God—is the sole inspired "Rule of Faith"—the warrant for all truth, and the standard by which to try all truth. But the Creed is The Faith, says the American Church, which must be believed in order to salvation. It is The Faith which was propounded and imposed by the Universal Church, while it was composed of Apostles and Apostolic men. This is that Faith which is so variously set forth and illustrated in the Bible, and of which the Bible is the warrant and the witness.

With this august testimony to the "One Faith" revealed by that one gracious Lord whom he serves and in whom he trusts, the Christian can rest in quietness and peace. Here is ample and sure foundation for intelligent belief, and intelligent assurance. But with consentaneous voice the Catholic Bishop of Virginia, and the Romish Bishops of Richmond and Wheeling, proclaim that the Creed is of no more value or authority than any other points of religious doctrine, "which were either drawn up, or confirmed after due examination, by men as competent, and we believe as much under the guidance of God's spirit, as those who executed the former."

Where now is the resting place for a sincere enquirer after truth? On what foundation can the "true Churchman" of Virginia now stand? The creed which he has solemnly professed in Baptism as the Faith of the Universal Church, and as the condition of admission into the way of salvation, is thus confounded with all the religious dogmas of Christendom, which have ever been put forth by men professing to be under the influence of the Holy Ghost. Must not the "true Churchman" of Va., who adopts the principles of his Bishop, hold his religious belief as a mere matter of fancy and opinion? If he would stand on any firmer ground than this, is he not bound to take each one of the thousand variant creeds of Christendom to the Bible—the original text—and submit it to severe and close examination; and then go forth and parade the result of this private and unaided examination against the determinations and the judgments of Councils, and sects, and successive generations of men? Is this that plain way of salvation which a wayfaring man though a fool need not err therein? Is it not plain that when these are the alternatives, the majority will prefer to submit their minds to the arrogant and imposing claims of the great corrupter of Christianity, the Papal power? Such is the plain tendency of this strange teaching of a Protestant Bishop. Such is the aid and comfort given to the Popish emissaries in Virginia. M.

For the Churchman.

Temporary Instructors in the General Theological Seminary.

Mr. Editor:

In common with many of the Trustees who attended the Hebrew examinations in the Seminary this week, I have been pleased with the improvement evinced and the readiness displayed by the students. The able "Instructor" in that language, the Rev. Mr. Houghton, has manifestly devoted great attention to this department, and I would congratulate him on his success.

In what I am about to say I mean no reflection on the legality of the appointment of this gentleman, as I believe the Trustees have full right to make temporary appointments of the kind in question. I am going however to show up a blazing piece of patriotism in 1839, which made no small stir in the Board of Trustees and was thought to be a masterpiece of management. The parties who voted for the measure in 1839 virtually voted against it in 1850 because the *ends* were different.

The *ostensible* mover in the premises was Mr. Edward A. Newton of Massachusetts, whose zeal for the constitution is always burning when the measure proposed is obnoxious to him, but who is strangely lethargic when it happens to suit him. Let us see what this disinterested *constitutionalist* did in 1839 when his game was to remove, or prevent the reappointment of the Professor of the Evidences and Moral Science, the Rev. Dr. Seabury. Thus wrought he:

On June 25, 1839, the 2d day of the stated meeting:

"Mr. Newton gave notice of his intention to introduce a resolution to prevent the appointment by the Standing Committee of *Provisional Professors*;" and on the next day, June 26, he "introduced the following resolutions (Min. p. 225):

"Whereas the constitution under which the Board exists, has provided with special care for the appointment of Professors in the General Theological Seminary, evincing great wisdom and caution on the part of the General Convention of the Church, by whom the same was framed; therefore

Resolved, That in the opinion of this Board, *it is a contravention of a fundamental principle of the said Constitution, to appoint provisional or temporary Instructors or Professars, in any other mode than by the one provided for in the Constitution.*"

This was made the order for the next day, and it came up for consideration accordingly.

"*Rev. Dr. Anthon* offered the following resolution, as a substitute for that of Mr. Newton:

"*Resolved*, That in the opinion of this Board, the Trustees have not the power to appoint *provisional or temporary Instructors* or Professors in any other mode than that provided for in the constitution for the appointment of Professors, viz: by a nomination made at one meeting of this Board and acted upon at a subsequent meeting, due notice being given of the object of the said meeting to every member of the Board"—which substitute was accepted by the mover of the original resolution.

The Rev. Dr. McVickar moved to amend the substitute by striking out the words "The Trustees have not the power" and inserting instead thereof the words "it is inexpedient," which motion was not carried.

The question then recurring on the substitute, it was carried by a vote of 17 to 16.

With this resolution standing in full on the minutes of the Board, it was very strange that a Right Reverend Prelate, who had declared the study of Hebrew of little consequence, should so compromise himself as to assert that the above resolution *related only to Professors and not to Instructors*, and should offer and urge vehemently the passage of a resolution providing for the appointment of an *Instructor* in the very department, which he had just before pronounced of small value! and that he should persist in this after the resolution on the minutes had been referred to by another Trustee. Mr. Newton, too, who either knows the constitution or crams for these meetings on constitutional points, sat as mute as a fish, while this "tremendous violation" of the constitution of the Seminary was in perpetration. *Aliquando bonus dormitat Homerus* was fully verified on this occasion, or perhaps the gentleman was dull of hearing and did not know what was going on.

As Mr. Newton will probably do some talking of the longest and most ventose sort on the proposed changes in the constitution, and indulge in his usual indecent vituperation of the Diocese of New York and its Trustees, I beg leave, Mr. Editor, to call his attention to the above facts, and ask him to explain the consistency of a *constitutionalist* in 1839 and the claimant of the same title in 1850. He had better move a rescission either of the one paper in the former year or of that paper in the latter. I think the former the more advisable for the interests of the Seminary, and if Mr. Newton would move it in open court, we make no doubt he would feel himself better.

Search.

For the Churchman.

A Christian Supplication.

"Jubes renovare dolorem."—Virg.
"No more of that. Hal, an' thou lovest me."—Shak.

I think, Mr. Editor, that a due respect for the feelings of the Evangelical portion of the Church, should cause you to say nothing more and to suffer nothing more to be said in your paper about the mistake the Evangelical body made in the publication of the Key to Popery—no, I mean the Key to the Prayer Book I am really afraid to take up the Churchman any more. I used to borrow it of a bigoted High Churchman, to see what you said about *us*, but indeed I have become quite nervous about that subject—that dreadful article you first wrote, giving extracts from the 'Key,' gave many of us a shock, from which we have not yet recovered. It went through the ranks of the *Evangelical portion* like the fire at the foxes tails among the standing corn of the Philistines—many of our laymen who had contributed largely made many unpleasant inquiries, and except those belonging to other Evangelical Churches (ex. gra. the old and new school Presbyterians, Baptists, &c.) were near finding out more than would have pleased them; and then to expose so rudely, the largeness of the edition, 2,000 copies!! Surely you need not have been so particular; and then, that C. A. in your last number, telling about their being slily circulated in the West and other places, after the Society had officially announced that the book was withdrawn entirely from circulation.

There is one comfort, however—none of our Evangelical brethren take your paper, or dare to be known to read it, so you cant do much harm if you try; for if they should find out what we in the Society are doing, they cant say anything or they will betray themselves as having been reading the Churchman, and let them do that if they dare.

In conclusion, first let me beg of you not to publish what was the expense attending that publication,—it makes me shudder to think of seeing the figures in the Churchman, show all the dollars and cents—but we'll keep that out of your reach—that's another comfort.

An Afflicted Member.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 28, 1851.

Reported Perversion of a Leader of the Evangelical Knowledge Society.

We have seen it stated in various public papers, during the past week, that the Rev. Benjamin P. Aydelott, D.D., President of the Cincinnati Auxileary of the *Evangelical Knowledge Society*, has written to Bishop McIlvaine, the *Patron* of the same Society, renouncing the communion of the Church in which he is a Presbyter. It is not clearly stated whither this unhappy victim of an erring private judgment and of doctrinal error intends to turn his wayward steps, but it may be inferred he will follow the example of Baptist Noel and Richard C. Shimeall, and connect himself with some one of the schismatical bodies which have cut themselves off from the English and American branches of the true vine. We do not find any notice of this untoward event in the columns of the *Western Episcopalian* last received, but that interesting journal will no doubt soon give us all the particulars. It is a curious commentary on the assertion which appeared in its columns a few weeks since, to wit, in substance,—that all the clergy of the Diocese of Ohio, were fervent admirers of the Prayer Book. We thought at the time of this same Dr. Aydelott, and his little book entitled "The Condition and Prospects of the Protestant Episcopal Church," and wondered if he were included in that category. It was amusing to see the Doctor's Puritanism developed in this miserable effusion of intellectual dullness and theological pravity, and lamentable to think that so wretched an attack on some of the most sacred doctrines of the Church should have been written by one who had vowed to minister faithfully at her altars, and "teach the doctrine of the Sacraments according to the will of Christ, as this Church had received the same." Such unhallowed trifling with sacred things excites the scorn of men of the world, and leads them to regard all religion as a sham. To see men clothed in the spotless garments of the priest, and ministering in sacred things in the presence of Jehovah, take holy words on their tongues, and address the Almighty in strains of hallowed meaning, while in their hearts they disbelieve them and deem them grievous errors, cannot but excite disgust and contempt.

Yet such was the spectacle exhibited by the unhappy individual whose fall we cannot but deplore. Not indeed that we lament his loss to the Church, for we think his laying aside the clerical character he received from her, is a very great benefit. We want no advocate of Romish corruptions, and no intruder of Genevan platitudes among the ranks of her clergy. We would have them then take the Prayer Book as the best exponent of the Bible, and follow *all its teachings* with an enlightened understanding, a loving spirit, and a ready will. Such was not Dr. Aydelott.

Those columns contained, some three years since, an exposure of many of the unsound principles and bitter ravings of this individual. He became soon after the Rector of Trinity Church in Cincinnati, and it does not appear that any measures were taken by the Bishop of Ohio to bring him before the appropriate tribunal. He seems to have acquiesced in his attacks upon the Liturgy and his display of opinions and tenets utterly inconsistent with its letter and spirit, and to have recognized in him a sympatizing confederate in his own views. Certainly in one who fraternizes with Geneva as this Prelate has done, we cannot suppose that this *escapade* of Dr. Aydelott can cause much consternation and alarm. He will no doubt use the language of one of the prominent Tractarians in reference to another matter, and say "he has gone to another part of the Lord's vineyard." It was for this reason, perhaps, that he was permitted to assist in the celebration of a Presbyterian Communion, (a fact which was stated in our columns more than a year sinee, and which we offered to correct if untrue, but we received no notice of the fact,) instead of being promptly dealt with according to the Canons of the Church.

It is obvious that while he remained an unfaithful Presbyter he could do much more injury than as an avowed enemy. There is a natural desire for sympathy among some men, and a disposition to rest in confidence on the opinions of another. When, therefore, this Doctor Aydelott, professing to be a faithful minister of this Church, explained away some passages of the Prayer Book, omitted others, and denounced others as rank Popery, he must of course, said they, have some good reasons for so doing. Such sort of folks content themselves with saying he is sincere, zealous, active, as if that were any test of orthodoxy. They say the Church allows a diversity of sentiment, but do not trouble themselves to enquire within what limits this diversity must range. They say he must teach nothing as necessary to salvation but such as he is persuaded may be proved out of the Scriptures, but then it immediately follows that he must preach certain doctrines in a certain manner, the way approved and commanded by the Church; and those who will not keep this vow are unfit for her service. Still they will not look strictly and closely into the matter; they prate of the right of private judgment and freedom of conscience, and think these are infringed upon if any moral constraint is imposed upon one or the other.

When, however, a man renounces the communion of the Church and becomes excommunicate by his own act, and cut off from the channels of Divine grace dispensed through her agency—the case becomes very different. They perceive there must have been an irreconcilable diversity of opinion between the Church's standards and his views, which forbid his continuing to minister with a safe conscience. His conscience may have been lulled into repose by the opiates and nostrums which the *unveracious* use to keep their souls in patience, but it possesses still the power to give an occasional twinge. He frankly confesses at length, as did Baptist Noel—I have been acting hypocritically for years—I have used all sorts of expedients to persuade myself that the Prayer Book does *not* teach the Regeneration of Infants by Holy Baptism, and I have found them vain. I must lay down my office as a priest in the Church of God, for I find myself unmeet to exercise it. He commits, it is true, a sin fearful in its nature and perhaps irreparable in its consequences—the deadly sin of schism, but this is not as bad as being guilty of blasphemy and hypocrisy in the temple of God and at His holy altar. We honor such men much more than those who for the sake of lucre, or mischief, remain in the Church corrupting, the sources of spiritual life in those of whom they have the oversight, and teaching them to pervert and disbelieve the offices, services, and formularies of the Church.

We hope the Editor of the Protestant Churchman will take warning from this sad event, and turn in time from the fearful precipice whither self-will, and uncharitableness, and a factious spirit are hurrying him. Report says that although he inserts at the head of his paper the *motto* of Hobart, he has abandoned the views of that illustrious prelate, both as to "Evangelic Truth and Apostolic Order." If he will say, on the faith of a Christian, that he is unchanged in his allegiance to those principles as contained in the "*High Churchman Delineated*," we shall be happy to make the requisite correction. We shall then hope to see him abandon the evil measures of the Puritan confederates with whom he has joined himself of late, and thus shun the pit into which Shimeall and Aydelott have fallen.

General Theological Seminary.

The public examinations of the several classes in this Institution occupied Monday, Tuesday and Wednesday of the present week. On Monday the Senior class was examined in Hebrew by Mr. Houghton, the Junior by Dr. Haight on Pastoral Theology, and by Dr. Turner on the Greek Gospels. On Tuesday the Senior class was examined by Dr. Haight on the Eucharistical and Baptismal offices, their history, &c.; the middle by Dr. Turner on several of the Epistles, and the Junior by Mr. Houghton on the first four chapters of Genesis, and the first thirty of the Psalms. On Wednesday, the Senior class was examined by Dr. Johnson fully and searchingly on the studies of his Department, the middle by Mr. Houghton in Hebrew, and by Dr. Haight on the Liturgy. The number of attendant trustees has been larger than usual, and we were happy to see that all the examining committee were in their places.

We were much pleased with the Hebrew examinations, especially that of the Junior class, which has been under the special training of the accomplished instructor in that Department from the outset. Many nice points of punctuation and grammar were solved with a readiness and precision which shewed that the students had been well grounded and diligently taught; while the ease and correctness with which almost invariably they turned from one part of the original to another, translating a verse here and another there without embarrassment or blundering, satisfactorily evinced that they were really translating the original and not reciting from the *Targum* of King James.

We are fully of opinion with our correspondent *Search* that these examinations were highly creditable both to the instructor and the students. The other examinations in the other departments have also been well sustained in general, and shew that the Seminary is steadily pursuing its way of usefulnsss and that the true system of church training is faithfully pursued.

The election of a learned and efficient Professor of Church History will add materially to its strength; and we hope the result will be acceptable to the friends of Church principles, and command the approval of all sound and true churchmen within our limits.

Associate Alumni.—The *Annual Meeting* of this Association was celebrated on Tuesday evening Festival of St. John the Baptist, with the usual religious services. The Bishop of Western New York was present and sat in the chancel. Evening prayer to the Creed was said by the Rev. Robert B. Croes, and the remainder of the service was said by the Rev. Alfred A. Miller, Rector of Calvary Church, Baltimore. The sermon was preached by the Rev. William Bliss Ashley, Rector of St. Paul's Church, Syracuse, from 2 Tim., 1, 6. "Stir up the good gift of God which is in thee by the putting on of my hands." The preacher ably described the nature of the ministerial gift, here spoken of, and defended the validity of the Orders of the Anglican and American Churches against the audacious claims and groundless calumnies of Rome. He alluded in a feeling manner to one who formerly stood high in the confidence and affection of his brother alumni, but had since been miserably perverted by the insidious embraces of Popery. He urged with much force and eloquence the duties of fidelity and earnestness in the work of the Christian Ministry, and presented several motives, both of warning and encouragement. The preacher was heard with great delight and edification by those who were present.

The Bishop offered several collects and pronounced the benediction.

We shall give the proceedings of the alumni next week.

Foreign Intelligence.

By the arrival of the Niagara, at Boston, and Arctic, at New York, we have been put in possession of a week's later files.

Much sensation has been occasioned in France by an experimental trip of the President to Dijon, where he was enthusiastically received. He intimated his opinion very strong in favor of a revision of the Constitution. It was reported that he had indulged in some reflections on the Assembly which were not contained in the published speech, and a question was addressed to the ministry on the subject, in the Assembly; they declared that the speech in the Moniteur was the only authentic document, and the order of the day was moved and adopted.

A counter-insurrection had been attempted in Portugal, and failed. Rumors of the Queen's abdication continue frequent.

Severity at Rome is on the increase. A man has been sentenced *to the galleys for 20 years*, for having attempted to prevent another from lighting a cigar. What a merciful Government!

A commission of six Cardinals has been appointed by the Pope for the purpose of inquiring into the *moral state* of the convents, and the best mode of reforming the abuses that have crept into them.

The Great Exhibition at the Crystal Palace continues to go on swimmingly the receipts averaging about £2500 a day, and the visitors 50,000, at one shilling each.

The discussions in committee on the Ecclesiastical Titles Bill still continue, and the 2d clause is now under consideration. We shall give the Bill when it is passed; at present it is somewhat difficult to know the precise shape of the document. As usual, the Papists are interposing all sorts of delays.

The annual meeting of the National School Society was held on Wednesday, June 4. The Archbishop of Canterbury presided. The following facts were stated in the Report:

"Additional room had been provided for 31,019 children during the last year, by the aid of the Society in 270 schools, either built or enlarged, and 125 teachers' residences had been secured. Since the last report, schools in 206 places had been received into a direct union with the Society, making the total number of schools in union with the Society 9,629, in addition to those united through the diocesan boards of education. The Battersea Training Institution which, it was at one time feared, would have to be given up, had been provided for by an appeal which had produced a fund of £1000 per annum for five years. Reviewing the operations of the Society for the last three years, additional accomodation had been provided for 100,914 scholars in schools built by aid of the Society; the Society's organizing masters had been fully occupied in the improvement of schools throughout the country with the best results; the receipts for the sale of school-books and materials in the depository, had advanced at the rate of £1000 annually; the number of teachers sent out from the several training establishments of the Society, had been larger than at any former period; and measures had been adopted to build new training institutions, and to enlarge the accommodations and increase the efficiency of the institutions already in existence."

Rev. G. Denison then offered a resolution to the effect, that the meeting deeply regretted that the Government refused its assent to the resolution of the Society in 1849, that founders of Church schools who see fit to place the management of their schools in the Clergymen of the Parish and the Bishop of the Diocese, should not therefore be excluded from State assistance towards the building of their schools.

Sir J. Pakington offered an amendment deprecating agitation on the subject. Several speeches were delivered, Mr. Denison, of course, having the final reply, when the Bishop of London asked leave to say a few words, and recommended the meeting to negative both the amendment and the original resolution. The former was then withdrawn, and the latter was rejected by a considerable majority. This looks like an abandonment of the original ground, and a submission to the Erastianism of the day.

Anniversary Meeting of the Charity Children in St. Paul's Cathedral.—On Thursday the children of the parochial schools of the metropolis, and many of the out districts, to the number of 3000 or 4000, were assembled for their annual festival in St. Paul's Cathedral. The Lord Mayor, the Sheriffs, a great number of the Aldermen, and other civic functionaries were in attendance, together with a large assemblage of the nobility and gentry, and a great number of foreigners. After the performance of the choral service, the Archbishop of Canterbury preached the sermon, which was followed by the grand "Hallelujah chorus," in which the children joined with admirable effect.—*John Bull.*

Open-air Preaching by Clergymen at Liverpool.—Several of the Clergymen of Liverpool have commenced a summer campaign of open-air preaching in their respective districts.

Refusal of License.—The Rev. H. Newton has been refused by the Bishop of Exeter a license to the curacy of St. Thomas' Church, Exeter, in consequence of his having given replies unsatisfactory to the Bishop to the following questions:

1. Does our Church hold, and do you hold, that all infants, duly baptized, according to the offices of baptism in the Book of Common Prayer, are therein born anew of water and of the Holy Ghost?

2. Does our Church hold, and do you hold, that all infants, so baptized, are in baptism made by God members of Christ, children of God, and inheritors of the Kingdom of Heaven?

A Socinian Clergyman.—Considerable dissatisfaction has for some time existed among the Clergy of Norwich, in consequence of the Rev. Mr. Bland, Incumbent of a Church in Norwich, having been suffered by the Bishop to continue officiating as a Clergyman, while he preached at the same time at a Socinian meeting-house, affirming that there was no inconsistency between the two positions. It appears that the Bishop contented himself with addressing a private remonstrance to Mr. Bland, who has, however, at length arrived at the conclusion that his position in the Church of England has been untenable, and has resigned accordingly.

The Rev. J. Baylee and the Pseudo Bishop of Newport.—It is announced by a correspondent of the *Tablet*, that the controversy between Mr. Baylee and Bishop Brown has been abruptly terminated under the following circumstances:

"Mr Baylee wrote to the Bishop a letter—I believe the third of his series—in which he called on Dr. Brown to prove the perfect consonance of every invocation in the Litany of our Lady of Loretto with the Scripture, and accompanying that call with language very much in the Drummond style. The Bishop reminded him that the arrangement was, that they should discuss the 'vital doctrines' of the Catholic Church—of which this prayer, however admirable, was no portion—and having administered to him a cutting rebuke for his language towards the mother of our Lord, he terminated their correspondence."

Bibles Printed.—The number of Bibles printed by the Queen's printer, from January 1, 1848, to December 31, 1850, was, according to the official return, 1,157,000; the number of Testaments, 752,000. At the Oxford University press there were printed in 1848, 261,500 Bibles, and 262,000 Testaments; in 1849, 308,500 Bibles and 253,500 Testaments; and in 1850, 305,750 Bibles and 235,500 Testaments. At the Cambridge University press the number of Bibles printed was 76,500 for 1848, and 31,000 for for 1849 and 1850; of Testaments 94,000,—75,000, and 35,000 respectively.—*John Bull.*

The Concordat with Spain.—The following are the principal provisions of the Concordat recently concluded between the Queen of Spain and the Pope: Art. 1, declares that the Roman Catholic religion shall be maintained, to the exclusion of all others, forever, with all the rights and prerogatives which it ought to enjoy, according to the law of God and the dispositions of the sacred canons. Art. 2, provides that all instruction in Universities, Colleges, Seminaries, and public as well as private schools, shall be conformable to Catholic doctrine, and superintended by the Bishop. Art. 3, pledges the Government to support the Bishops in opposing themselves to the malignity of men who seek to pervert the minds of the faithful and corrupt their morals, or in impeding the publication, introduction and circulation of bad books. A new Archbishop of Valladolid is created, in addition to the existing Archbishoprics of Toledo, Burgos, Granada, Santiago, Seville, Tarragona, Valencia, and Zaragoza. Eight Bishoprics are suppressed, and three new ones—of Madrid, Ciudad-Real, and Vittoria,—created. The income of the Archbishops range from 160,000 to 130,000 reals, those of the Bishops from 110,000 to 80,000. Stipulations are also made for the payment of the Clergy, for the establishment and maintenance of religious houses, both for men and women, and for the restoration, the sale, and investment in the funds for Church purposes, of the unsold ecclesiastical property. The possessors of alienated property are to remain in undisturbed possession, subject to certain charges—*Ibid.*

Popery at Home. Mr. Pugin on the Devotion of "the Sacred Heart."—The following revolting extract from Mr. Pugin's treatise on *Chancel Screens and Rood Lofts* is interesting, as a testimony from a Popish pen to the grossness of the abominations of Popery: "Without being wanting in the respect due to the authorized devotion of the Sacred Heart, I should be deficient in duty as a Christian artist if I did not protest more strongly and candidly against the external form in which it is usually represented. It is quite possible to embody the pure idea of the Divine Heart under a mystical form that should illustrate the intention without offending the sense; but when this most spiritual idea is depicted by an anatomical painting of a heart, copied from an original plucked from the reeking carcase of a bullock, and done with a sickening accuracy of fat and veins, relieved on a chrome yellow ground, it becomes a fitting subject of fierce denunciation for every true Christian artist, as a disgusting and unworthy representation for any object of devotion. The rage that appears to exist among many modern communities for hearts, is quite astonishing. To a casual observer of some of their oratories, it would really appear that their whole devotion consisted in this representation: it is depicted in every possible form and variety, sometimes revolvant and smoking, and sometimes volant, with a pair of wings growing out of the sides; sometimes ardent, flaming, fizzing, bursting, like an exploding shell; sometimes buoyant, floating in a pool; sometimes in pairs, sometimes in clusters. In fine, we have them in every possible variety, and they are by no means dissimilar to the illustrations of those amatory epistles so largely circulated in this country about the Feast of St. Valentine. Whether there lingers any association of ideas between these latter and their more spiritual counterparts in the minds of pious ladies, I do not pretend to determine; but most certainly these vile caricatures have a most wonderful hold of the fair sex, whose very book-marks generally consist of such representations."—*Ibid.*

New Publications.

History of the Protestants of France, from the commencement of the Reformation to the present time, by G. De Felice, Professor of Theology at Montauban. Translated, with an Introduction, by Henry Lobdell, M. D. New York, Edward Walker. 1851. pp. 624.

This History is clearly and unostentatiously written seemingly in a candid and dispassionate spirit. Sketches are given of the lives of the early French Protestants; the events of the civil wars are neatly depicted; the massacre of St. Bartholomew's Day, and the effects of the Revocation of Nantes are among the most exciting pages of the volume. The latter part of the History containing the persecutions of the Cevenots in the last century, forms a dark feature in French History. There are also many singular facts connected with the progress of Protestantism in the first part of the 19th. The simplicity and business air of the writer forms a favorable contrast with the tumid style, the doubtful narratives, and the imaginative colorings of M. D'Aubigne. The volume is remarkably well printed and well bound, and makes a pleasing and valuable addition to one's library.

Caleb Field, a Tale of the Puritans. New York. Harpers. 1851. pp. 136.

This tale is written partly to extol the non-conformists of 1662, and partly to depict the horrors of the great plague of London. It is in many respects well written, and the filial devotion of the youthful heroine, and her self-denial. in her works of charity and mercy are charmingly delineated.

We have the old story of the ejection of 2000 non-conformist ministers, but not one word of the persecution and expulsion of some 8000 loyal and faithful clergy of the Church of England 20 years before.

Voyages to Various Parts of the World made between the years 1799 and 1844, by George Coggeshal. New York. D. Appleton & Co. 1851. pp. 213.

These narratives are extracted from the MSS. of the author and afford many exciting details of sea life, and especially incidents and escapes from British enemies in the war of 1812.

The Quarterly Review for April, published by Messrs L. Scott & Co., contains 1. *Poultry Literature*, with many amusing facts and profitable suggestions for those who lay their own eggs and hatch their own chickens; 2. *Miss Kavanagh's Women in France* which book is severely, and, we think from the extracts, justly dealt with. 3. *Julius Cæsar*, an able review of the first two volumes of Merivale's History of Rome. 4. *The Republic in the King's Coaches*, an entertaining episode in the French crash of 1848; 5. *Sanitary Consolidation*, an elaborate article on the measures to be adopted for health and cleanliness in large cities, especially London. 6. *Lord Holland's Foreign Reminiscences*, which scandalous book is soundly castigated; 7. *Life of Calvin* will repay perusal; 8. *Lord John Russell*—a scorching exposure of his manifold inconsistencies and quibbles on the papal question.

No. 30 of Appleton's Dictionary of Engineering contains among the important articles: *Paper Machines, Pendulums, Percussion Cap Machine, Pile Drivers, Piling Machine, Pin Making Machine, Polarization of light.* There are about 100 illustrations.

No. 31 contains *Printing Presses, Pumps, Carrett's Steam Pumps, Punching Machines. Railroads*, with about 112 illustrations.

Their Monthly Mechanics' Magazine for June has the usual full accounts of various improved machines, "Notes on the United States Steam frigate Mississippi," by Mr. Isherwood. Reviews, Patents, &c., &c.

The Charleston Gospel Messenger for June has been received.

Firth, Pond & Co., of Franklin Square, have published a beautiful song, music by Augusta Browne—entitled *Song of Mercy*. The words are from Bunyan's Pilgrim Progress, and the music effectively sustains their remarkable and pleasing character. The Vignette frontispiece represents Mercy, with Christiana and her children toiling up the holy hill, and is most skillfully drawn. The same publishers have sent us a pretty Ballad, as sung by Miss Goodnow of the Alleghanians, entitled *Since you and I were young.*

☞ Some other notices are unavoidably deferred.

Missionaries to China.—We learn by a lettter from a Clergyman in the Diocese of Virginia, that the Rev. Cleveland Keith, son of the late Rev. Dr. Keith, formerly of the Theological Seminary in Virginia, is about to leave his parish in Virginia, and become a missionary of the General Board in *China*. It will perhaps be remembered by some of our readers, that the Rev. Mr. Nelson, of the same

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Diocese, has already been appointed to the same mission. Mr. Hubbard of this city, who is now a member of the Alexandria Theological Seminary, expects to join the same mission after his ordination, at the conclusion of his course of studies. We congratulate the Church on this fresh and very valuable acquisition to this interesting and important mission. We are rejoiced to know that the excellent Bishop Boone is to have his heart cheered, and his hands strengthened, by such an addition of devoted men to the mission under his care.—*Witness.*

Diocesan Intelligence.

New York.—*Episcopal Acts performed by the Bishop of Western New York*, by the request of the Ecclesiastical Authority of this Diocese.

Consecration.—On Friday morning, June 20th, Bishop De Lancey consecrated St. Anne's Church, Amsterdam, to the worship of Almighty God, according to the usages of this Church. The instrument of donation was presented by Dr. Pulling, the Senior Warden, and the Sentence of Consecration read by the Rev. Mr. Franklin, the Rector. Morning Prayer to the Creed was said by the Rev. Mr. Payne, assisted by the Rev. Mr. Hill, who read the lessons: the Rev. Dr. Kip said the service from the Creed, The Epistle was read by the Rev. Mr. Lounsbury. Six persons were confirmed by the Bishop, the Rev. Mr. Franklin reading the preface to the Confirmation office. The Bishop preached.

1st *Sunday after Trinity, June* 22.—Ordination.—In St. Paul's Chapel, Morrisania, the Bishop admitted the Rev. John Wells Moore, Deacon, Minister of the parishes of St. Luke's, Somers, and St. James's Church, North Salem, to the Holy Order of Priesthood. Morning Prayer to the Creed was read by the Rev. W. E. Eigenbodt; the Rev. G. H. Houghton read the lessons; the Rev. W. Walton said prayers from the Creed. The sermon was preached by the Rev. A. B. Carter, Rector of the Parish, from 2 Cor. v. 20, and was highly appropriate to the occasion. He also presented the candidate. All the above-named presbyters, with the Rev. W. Rodman, united in the imposition of hands. The Bishop was assisted in the administration of the Communion by the Rev. Messrs. Carter, Eigenbodt and Rodman. The beautiful chapel was well filled.

Afternoon. The Bishop confirmed *five* persons at the Church of All Angels, New York. Prayers were said by the Rev. Messrs. Walton and Eigenbodt, and the lessons read by Rev. Messrs. Little and Neide. The Preface to the Confirmation was read by the Rev. Mr. Peters. The Bishop preached.

On Monday afternoon the 23rd inst., services were held in St. Simon's Church, New York. Evening Prayer was said and a sermon preached in the German language, by the Rev. T. Cook, the Rector. Bishop DeLancey then confirmed *six persons*, and delivered an address in English.

On Tuesday, the 24th inst.. Bishop DeLancey held a confirmation on Governor's Island, in the Church of St. Cornelius, the Centurion. Evening Prayer was said by the Rev. Mr. Eigenbrodt, Rector of All Saints' Church, New York, the Rev. Mr. Elmendorf, assistant at the station, reading the lessons. The Rev. Professor McVickar, the chaplain, baptized *three adults* and read the Confirmation preface. The Bishop confirmed *eighteen persons*, and delivered an address. The Church was full, and the occasion was one of great and unusual interest.

Brooklyn.—It will be perceived by the annexed extract from a Brooklyn paper, that the indefatigable Rector of St. Michael's Church, in that city, is actively engaged in the duty of preaching the gospel to the poor, in a destitute but thickly populated district, and has hitherto been greatly blessed in his endeavors. The building of a parsonage for the Assistant Minister, is an object of great importance for the welfare of this rising parish, and we cannot believe that the appeal, so strongly urged, will be in vain.

St. Michael's Church.—It is generally known that Rev. Mr. Johnson has been building up a church in the fifth ward, which bears the above name. This ward, with a population of some twenty thousand persons, and in a city which is distinguished as "the City of Churches," has but two places of worship, so far as we can recollect, viz: the Methodist Church in York street, and the Church of St. Michael. Mr. Johnson's church was founded about three years ago. Since that time it has steadily grown till it numbers 70 communicants, and has in its congregation, 30 or 40 families. Mr. Johnson has lately secured the services of an assistant minister, and is desirous of having him located near the church, where his services as pastor are most needed. We understand that he has purchased a lot and presented it to the church, hoping that the public would come forward and aid in the erection of a building suitable for a parsonage, the congregation being mostly poor and unable to shoulder so heavy an undertaking. The object seems to us to be eminently worthy of public sympathy, and we commend it to our benevolent friends throughout the city. In a note which we have from a friend of the project, we are told that subscription papers are left with R. V. W. Torne, and with Mr. Doughty; the latter at the Atlantic Bank. We have always looked with much interest at this enterprise of Mr. Johnson, and as it has now ceased to be an experiment, and is going on prosperously, the public may safely take hold and give it a lift. While thousands are annually sent out of our city for the support of churches in distant places, we ought not to forget our own wants; and when it is remembered that out of about seventy churches, only two of them are in the fifth ward, where one fifth of the population resides, it would seem that nothing more need be said.

Western New York.—The Trinity Ordination was held in Trinity Church, Geneva, on the 15th June. Morning prayers were read by the Rev. Dr. Metcalf, assisted by the Rev. Dr. Hale, who read the Creed and Collects. The candidates, two for Deacon's Orders, and two for Priest's Orders, were presented by the Rev. Mr. Bissell, and ordained by Bishop DeLancey. They were the Rev. Chas. Woodward, of Hammondsport, and the Rev. Francis J. R. Lightbourne, of Corning, for Priest's Orders; and Mr. Julius S. Townsend and Mr. Osgood E. Herrick, for Deacon's Orders. The sermon was preached by the Bishop, who also administered the holy communion, assisted in the distribution of the elements by the Rev. Mr. Bissell and the Rev. Professors Wilson and Page, of Geneva College. The Presbyters who united in the imposition of hands, were the Rev. Drs. Hale, Wilson and Metcalf, and Mr. Bissell. A collection was made for Diocesan Missions amounting to about sixty dollars. In the afternoon the Rev. Messrs. Lightbourne and Herrick read prayers, and the Rev. Mr. Woodward preached.

Confirmation.—Services were held in the afternoon of Trinity Sunday, at St. John's Church, Vienna. Prayers were read by the Rev. Mr. Townsend, Deacon, who also preached the Sermon. The Bishop confirmed *two* persons; the confirmation preface being read by the Rev. Mr. Townsend.

Maryland—

Consecration of St. Timothy's Church.—The Church is situated on the grounds belonging to St Timothy's Hall, at Catonsville, six miles from Baltimore. The nave has been built and used for Divine Worship for some years; but the success which has attended the Rev. Mr. Van Bokkelen's ministrations, both as Rector of the Church and as principal of St. Timothy's School, has rendered an increase of Church accommodation indispensable, and this has been procured by the recent addition of a chancel, north transept and tower. The Church is now completed according to the original design of the architect, and it is generally admitted to be the most beautiful country church in Maryland.

Thursday, the octave of the Ascension, was the well chosen day for the consecration of the Church; and at 11 o'clock the Bishop, accompanied by sixteen clergymen in surplices, and one hundred and twenty students connected with the school, went in procession from the Hall to the Church and commenced the solemn office. The Bishop and clergy took their places in the chancel; the boys occupied the transept. After the request for consecration had been read by the Rector, the sentence of consecration was read by the Rev. Mr. Miller of Mount Calvary Church, Baltimore, Morning prayer was then commenced by the Rev. Mr. Owen, the Rev. Mr. Harrison taking the Psalms; the first lesson was read by the Rev. Mr. Barber, of Cambridge, and the second lesson by the Rev. Mr. Dana, of Virginia: the remainder was said by Rev. Mr. Hutton. The Bishop preached, and celebrated the Holy Communion; the Rev. Mr. Gordon reading the Epistle. Besides the clergy already named, there were present, the Rev. Messrs. Buck, Clark, and Moore; the Rev. Messrs. Leakin, Hall and Baker, of Baltimore; and the Rev. W. W. Seymour of the diocese of New York.

There is one fact connected with the building of this Church which is a peculiar pleasure to record. More than one-half of the whole cost of the edifice has been met by a munificent individual; one who seems to consider each instance of his liberality as a ground for repeating and enlarging it; and who, it is understood, has recently given to a Church in Baltimore, a lot whose value equals or exceeds his contribution to St. Timothy's. One has a double pleasure in hearing of acts like these; it is the remembrance of the reward which they will bring to the generous donor himself, and in the conviction, that such an example cannot but have the effect of stirring up others to an enlarged perception of the duty and privilege of Christian liberality.—*Correspondence of the Banner of the Cross.*

New Jersey.—The Episcopal Address, to the Sixty-Eigth Annual Convention; in St. Mary's Church Burlington, Wednesday, 28th May, 1851. By the Right Rev. George Washington Doane, D. D., LL. D., Bishop of the Diocese.

ADDRESS.

My Brethren of the Clergy and of the Laity:

You are welcome, once again, to the pleasant places, in which my lines have fallen; to my parish, to my hearth, and to my heart. We are, still, the occupants, of the same time-stained, and weather-beaten fold.—But, we shall give you freely, of our best. When we have better, we shall give you that, as freely. Meantime, we wait upon the Lord; and live in hope.

* * * * *

The occurrence of the General Convention, at the period, which I appropriate, annually, to the Northern Visitation of the diocese, kept me away from the parishes which that circuit comprehends. I have, thus, to report the progress of the Church, in the smaller portion, only, of our ecclesiastical jurisdiction. I am persuaded that the experience of the year before last, when sickness prevented my making the Southern Visitation, will be repeated, at the next meeting of the Convention. In the meantime, the reports of the present year are, proportionally, in advance of any former year: one corner-stone laid; six churches in progress; three consecrated: three deacons and three priests ordained; three Rectors instituted; and, in twenty-two places, one hundred and eighty persons confirmed. Last year, I reported, in forty-one places, being a Visitation of the whole diocese, two hundred and ninety persons; seventy less, than double, the number now reported for one-half of the diocese.—Doubtless, whatever is, is of the Lord. Doubtless, if you and I, my brethren, had been faithful, there had been more. And doubtless, whatever might have been, "all boasting" "is excluded." But, we are entitled to the encouragement of truth. And, all the more, as the Devil has quite as many liars, now, among his lackies, as at any former period of his disastrous dynasty.

St. Mary's Hall and Burlington College were never more highly in the confidence of the Church and of the Country; and never more deserving of it. The first Commencement of the College in September last, was a noble rally of Churchmen, and of Church principles. Nothing could have been more successful, in itself; or more hopeful in its augury, for the future.

Since our last assembling, another General Convention has been held. It was looked forward too, by many, among us, with anxious, if not gloomy, forebodings; as if our Communion were to be divided; or an inroad attempted on the Prayer Book: or personal difficulties be agitated. I need not tell you, how vain were all these fancies. The results of no Convention, since 1835, have been more auspicious to the Church. Not that anything was done. But that nothing was attempted to be done. Our wisdom and our happiness, as Churchmen, are, in clinging to the ancient landmarks, and walking in the ancient paths. Thus saith the Lord, "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein; and ye shall find rest to your souls." Even the experiment of a Western Convention, of which so many doubted, was eminently successful. Never were the charms and graces of Christian hospitality more beautifully manifested. I could not avoid the indulgence of what, I trust, was a permitted pride, that, in the noble city, which was lavishing on us treasures of science, its refinements of art, its gifts of wealth, its luxuries, its charities, its courtesies, so many of the chief estates, from the Bishop, down, were native to New Jersey.

* * * * *

One sad and solemn word, I still must speak. I have kept down the memories that struggled for its utterance, as men endeavor to keep down the feeling that must choke them, when it rises. But, though it be but, in one sad and solemn word, I still must speak to you of our dead Ogilby. How large a place he filled, in my bereaved heart, I need not tell you now. On another occasion I have poured my sorrows freely out; and you had known them, long before. You freely accorded to him the station nearest to my nature's core: and you might safely do it; for he never stood in any brother's way, nor used one word or had one thought of influence, but to draw your hearts nearer to my own, and to knit mine more closely in with yours Blessed be God, for the comfortable permission, not to sorrow, "even as others who have no hope."—Though he went early from us; though it was soon for us to lose his rich and varied stores of learning, his rapid versatility of intellect, his ripe maturity of judgment, his keen and constant sympathy with every form of suffering and sorrow, his readiness of mind and hand for every service of the Church, the generous glow of his most loving heart, the comprehension of his character, the fervor of his piety, the beauty of his holiness, his unreserved devotion to the Church and Gospel of the Lord, whose Cross he preached and bore: though it was soon for us to lose all these, it was that he might enter earlier into Heaven, and carry up with him, into his beatific resting place, the treasured love of all our hearts; while he yet left behind his beautiful example, as the patient follower of the Lamb, for the encouragement and direction of all our lives. Blessed be God, for the assurance in Jesus Christ, His Son, that we may go to him, though he cannot return to us.

And, now, beloved brethren of the Clergy and of the Laity, "*Corda, Sursum!*"—"Lift up your hearts."—From the dust and desolation of the grave, "Lift up your hearts!" From the cares and sorrows of the world, "Lift up your hearts!" From the toils and troubles of our mortal life, "Lift up your hearts!"—From sense, from self, from sin, "Lift up your hearts!" It is the season of the Ascension, To-morrow, all Christendom will join with us in the enraptured language of the Psalmist, "Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors, and the King of glory shall come in." "God is gone up with a merry noise, and the Lord with the sound of a trump. O sing praises, sing praises unto our God; O sing praises, sing praises unto our King." To-day, let us lift up our hearts. Lift them up, in faith; lift them up, in hope; lift them up, in love; lift them up, in thanks, and praise, and prayer: "that, like as we do believe" our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell."

GEORGE W. DOANE.

Riverside, Eve of the Ascension, 28th May, 1851.

For the Churchman.

New Jersey.—*Consecration of Trinity Church, Middletown Points.*—Middletown Point is one of the most thriving villages in Monmouth County, and through the pious zeal, mainly of a very few members of the Church who, in this vicinity, were deprived of the services of our Communion, a very neat little Gothic Church has been erected and furnished completely during the last year. It was designed by Mr. Hall of Ulwack, and built after plans furnished by him. It has an open roof grained in imitation of oak. The windows are filled with plain ground glass, each with an ornamental stained border. The chancel is lighted by a triplet, the central lancet throwing a white cross on a ground of golden clouds. The bricks of which it is built having been coated with cement. it has very much the appearance of a small rural Church transplanted from the soil of the Mother Church upon our shores.

Being cruciform in its structure, one of the transepts is partially occupied by the vestry, and the other by a beautiful and fine toned organ from Leaman's Factory. The seats are open benches, uniformly cushioned, and are all free. One hundred and fifty persons can be comfortably seated. It cost, with its furniture, about $3,500. Very rarely indeed has it fallen to our lot to be present at a more interesting service than the consecration of this village Church, which took place last Thursday. The skies were clear, the air of a delightful temperature, and before 10 o'clock a congregation from the village and the surrounding country had filled the Church to its utmost capacity. The Bishop having taken his seat in the chancel, the request to consecrate was read by the Rev. Mr. Putman, the minister, and the sentence of consecration by the Rev. Mr. Finch, of Shrewsbury. Morning prayer was said by the Rev. Mr. Finch, assisted by the Rev. Mr. Phillips, of Spotswood. The Ante-Communion Service was read by the Bishop, Mr. Putnam reading the Epistle. The Sermon was preached by the Bishop. and was eloquent, earnest, and effective, after which a large number of persons partook of the Holy Communion.

This was the second time only that the Service of the Church had ever been performed in this village, and it was a most satisfactory one, as the congregation gave the clearest evidence that there are numbers of persons in this community in whose hearts the sober and solemn grandeur of the Church's worship finds an articulate echo. The Choral Service deserves a passing notice. It was performed with great propriety (the Te Deum and the responses to the Commandments being chanted to solemn and grave tones,) by a choir of young persons who have manifested a most commendable spirit in converting their pleasing talents to the service of the Sanctuary. Here then is another nucleus of conservative and holy influences. May those also who have devoted their time and their means to the accomplishment of this sacred purpose, experience largely of their hallowed energy.

C.

From the Western Episcopalian.

Michigan.—*Growth of the Church at Detroit.*—With much pleasure I accepted an invitation to officiate for Bishop McCoskry one Sunday in Detroit, during his recent confinement caused by the fracture of his right arm.* It was the first Sunday after Easter. I was kindly received and entertained by that pious liberal-hearted Churchman, Mr. H. P. Baldwin.—The congregation, both morning and evening, was very large and attentive. In the afternoon I preached in the Mariner's Church, which is a substantial Gothic edifice, built of stone.

St. Paul's Church, of which the Bishop is rector, is the oldest parish in Detroit, but this was organized no longer ago than 1826. It has been steady in its growth to the present time. Once they have enlarged their church, which was very soon filled. Bishop McCoskry, besides the care of a large parish and his visitation to all the Churches in his Diocese once a year, has labored much as a city missionary. Besides preaching twice in his own church on Sunday, he has much of his time preached once in some suitable station in a remote part of the city. Two new congregations have been gathered, and two churches have been erected. The Rev. Charles Aldis and the Rev. Horace Hills, both zealous, faithful pastors, are the rectors of the new parishes, and their churches are well filled. The Bishop's church is full, and more pews are in constant demand. To meet this demand $30,000 have just been raised to erect a new and large church. The new church is to be a Gothic edifice, built of stone, and to be 137 feet by 70. The work is to be commenced immediatelp. As soon as this building is completed the Bishop intends, God willing, to commence a fourth parish.

Thus it will be seen that in Detroit, with a population of about 20,000, we have three Episcopal Churches with large congregations, and the prospect of a fourth soon. To me it was refreshing and animating to witness the faithful untiring efforts that are unitedly made by the Bishop, the Clergy and the Laity for strengthening and enlarging our beloved Church in Detroit. Here the true church extension spirit appears to prevail. God grant that the same spirit may prevail more and more all over our land, till it is thickly dotted with churches, and every heart has been given to the Saviour.

A. Guion.

*I am happy to say that the Bishop had so far recovered as to render it safe for him to officiate on the 2d Sunday after Easter.

Michigan Convention.—The Convention of the Church in the Diocese of Michigan assembled in the Mariner's Church, Detroit, on Tuesday afternoon, Jund 3d, at 6 o'clock. After a short session, the Convention adjourned for services, at quarter before 8 o'clock. Divine service was celebrated by the Rev. Charles Aldis, and the Rev. D. T. Grinnell, and a sermon preached by the Rev. W. M. Barton, from Titus ii. 11 19.

On Wednesday morning, the Convention was opened with prayers by the Bishop at 9 o'clock. Mr. H. P. Baldwin having declined a re-election, the Rev. Charles Aldis was unanimously elected Secretary of the Convention. At half past 10 the Convention adjourned for morning service. Divine service was performed by the Rev. A. S. Hollister, the lessons being read by the Rev Alvah Guion, and the Ante-Communion service by the Bishop. A sermon was preached by the Rev. F. H. Cuming from Ephesians iii. 10, 11 and 12. After which the Holy Communion was administered by the Bishop.

On Wednesday afternoon, after electing the usual Committees, and hearing the report of the Missionary Committee of the Diocese, a most delightful discussion sprung up which continued for several hours with increasing interest, on the subject of Church extension throughout the Diocese. Love filled every heart; joy beamed in every countenance, and just before closing the afternoon session, nearly fourteen hundred dollars was pledged to this holy work in Michigan. Six missionaries are now in the field laboring with prospects of a beautiful harvest; and two others, just admitted to Deacon's Orders, are expected soon to be added to this number of devoted, self-denying laborers.

Nor will all these be equal to the demand. The Macedonian cry comes from all parts of the Diocese, and the prospects of building up the Church in many unoccupied places are truly encouraging. Three new parishes were admitted into union with the Convention. Five new churches are now being erected in the Diocese.

Bishop McCoskry having read a communication from the Archbishop of Canterbury on the subject of uniting with the English Church in celebrating the third Jubilee of the Venerable Society for the Propagation of the Gospel in Foreign parts, on Sunday the 22d day of June, it was unanimously resolved by the Convention, that missionary sermons be preached, and collections taken on that day in all our churches, to be divided between Foreign, Domestic and Diocesan Missions. The first services performed by an Episcopal clergyman in Detroit, was by a missionary of the above Society.

At night Divine Service having been performed by the Rev. Mr. Hubbard and the lessons read by the Rev. S. Goodale, a sermon on missions was preached by the Rev. C. C. Taylor.

On Thursday morning the Convention met at 8½. A very gratifying report of the prosperous commencement of St. Mark's College, Grand Rapids, through the unwearied efforts of the Rev F. H. Cuming, was presented by the Board of Trustees. This institution, under Presidency of the Rev. C. C. Taylor, with a Male and Female department, has received, during the first year, 94 males and 130 females. After singing and prayer at noon, the Convention adjourned with the Bishop's blessing.

Of the 34 clergymen belonging to the Diocese, 5 were absent: of the remaining 29 clergymen, 25 were present, together with 33 lay delegates.

It was truly a delightful Convention, perfectly united and harmonious. All felt the vast advantage and great pleasure of acting together as brethren of the same family, and concerting in offices of love. The Canon on Convocations, introduced at the last Convention by the lamented Elder, was passed; and these missionary organizations for extending and building up our beloved Church in this Diocese, are to go into operation immediately.—*Correspondent of the Witness.*

From the Madison Daily Tribune.

Indiana.—*Episcopal Convention.*—Madison, June 5, 1851.—This being the day and place appointed for the meeting of the Fourteenth Annual Convention of the Protestant Episcopal Church, in the Diocese of Indiana, the Clergy and Lay Delegates present assembled in Christ Church, Madison, at half-past 10 o'clock, A.M.

Morning prayer was celebrated by the Rev. John A. Childs of New Albany, and the Rev. Dr. Camp, of Indianapolis; Ante-Communion by the Right Rev. George Upfold, D.D., Bishop of this Diocese; sermon by the Rev. C. P. Clark, of Terre Haute—text. Ps. 137; 5; 6—subject, "Caring for the Church." Afterwards the Holy Eucharist was administered by the Bishop, assisted by the Rev. Mr. Childs and Rev. Dr. Camp; Rev. Dr. Claxton read the Psalm and Hymn. A collection was taken up in aid of the Diocesan Missionary Fund.

After Divine Service the Bishop took the Chair and called the Convention to order.

Rev. Mr. Talbot of Louisville, Ky., was present.

As the Secretary, the Rev. Dr. Foster, of Evansville, called the names of the clergy, the following answered and took their seats, viz.:

Right Rev. George Upfold, D. D., Bishop of the Diocese and Rector of St. John's Church, Lafayette.

Rev. N. W. Camp, D.D., Rector of Christ Church, Indianapolis.

Rev. R. Bethell Claxton, D. D., Rector of Christ Church, Madison.

Rev. John A. Childs, Rector of St. Paul's Church, New Albany.

Rev. George Fiske, Rector of St. Paul's Church, Richmond.

Rev. Colly A. Foster, M. D., Rector of St. Paul's Church, Evensville.

Rev. Frederick D. Harriman, of Crawfordsville.

Rev. Wm. Miller, Missionary in Wayne county and parts adjacent.

The parishes entitled to representation being called, certificates of Lay Delegates were presented.

There being a Canonical quorum, the President declared the Convention organized for business.

Convention adjourned to meet at half-past three o'clock, P.M., this day.

Friday afternoon.

June 6.—Convention met at 3 o'clock, pursuant to adjournment. Minutes of the morning session were read and approved. According to the provisions of canon 5th of the general Convention of 1847, the Convention unanimously requested the Bishop to ordain to the Diaconate, Mr. James Runcie, who had been for some time a candidate for Holy Orders in this Diocese. It is expected that Mr. R. will be ordained next Lord's-Day.

The report of the committee on assessments for support of the Episcopate of this Diocese, being the order for the day, it was taken from the table, and after much discussion, &c., it was adopted.

The committee on admission of parishes into union with this Diocese, reported through its chairman, the Rev. F. D. Harriman, that Trinity Church, Hagerstown, and Trinity Church, Cambridge city, were canonically organized, and therefore they recommended they be admitted into union with this Convention. Said report was adopted.

The Committee, to whom was referred that portion of the Bishop's address which related to the protest of the Bishop, clergy and laity of the Diocese of Oxford, reported thereon, through Rev. Dr. Claxton, the chairman, which report, with accompanying resolutions, was adopted.

On motion, the reading of parochial reports was dispensed with.

The Secretary was ordered to print and distribute in the usual manner, three hundred copies of the proceedings of this Convention.

Hon. G. H. Dunn was unanimously re-elected Treasurer of the Diocese.

The unpaid assessments on certain parishes named in the resolution, prior to 1849, were remitted. The same action was had concerning assessments on certain parishes for 1850.

By resolution, the Treasurer was directed to return to Christ Church, Indianapolis, the sum of ten dollars, overpaid on assessments for the Bishop's traveling expenses for 1850.

Rev. Dr. Wylie, Hon. James Morrison, Hon. G. H. Dunn, Dr. Geo. W. Mears, and Charles Cox, Esq., were unanimously re-elected Trustees of the Diocese for the year ensuing.

Rev. F. D. Harriman and Hon. G. H. Dunn were unanimously re-elected Trustees of the General Theological Seminary in the City of New York.

Rev. N. A. Camp, D.D., Hon. James Morrison and Jacob B. McChesnay were continued as a committee to apply for an act of incorporation for the Diocese of Indiana.

Convention adjourned to meet immediately after Divine Service, at night.

At 8 o'clock Evening Prayer was read by the Rev. Dr. Claxton, and the 106th Psalm was sung. Rev. Mr. Fiske preached from Ezekiel 48; 35.—Subject, "God's Presence in his Church." Closed by singing the 24th Hymn, and Apostolic Benediction.

At half-past 9 o'clock, P.M., Convention was called to order by the Bishop. Rev. Mr. Harriman as chairman of committee, to assess the parishes for contingent expenses, made a report, which was accepted, and committee discharged.

Mr. Siddall, as chairman of the committee to assess the parishes for defraying traveling expenses of the Bishop, made report, which was accepted, and committee discharged.

It was resolved that a collection be made in each of the parishes, on the day appointed by the Bishop for celebrating the one hundred and fiftieth anniversary of the Society for the Propagation of the Gospel in Foreign Parts. and on some other day during the ensuing year; and that the proceeds of such collections be added to the "Episcopal Fund." The Bishop subsequently appointed the first Sunday in September next as the day.

The President appointed Rev. Messrs. F. D. Harriman and Fiske, and the Rev. Dr. Camp, the Book committee, to select suitable Books for the Central Depository at Indianapolis; also, he appointed Rev. Dr. Camp and Messrs. Hanna and Kitchen the Executive committee for such Depository.

The President then made a brief, but touching address to the Convention, when, after prayer by the Bishop, and singing the 79th Psalm, and pronouncing the benediction, the Convention adjourned.

From the Banner of the Cross.

Tennessee.—*Convention.*—Mr. Editor, Notwithstanding it is now a full month since the adjournment of our (the Tennessee) Diocesan Convention, I hope you will not consider it too late to give a short space in your columns to an account of its proceedings.

The Convention met at Memphis and held its sessions on the 7th, 8th, 9th, and 10th of May, the Rev. Dr. Page being President, and the Rev. Mr. Cressey, Secretary. The benefits which we derive from the annual Convention in a Diocese so limited in its number of Clergy as that of Tennessee, are not so much in consequence of the business which may be done—as from the meeting together of the Clergy to sympathise with each other, and to be refreshed by that affectionate intercourse with brethren, of which from our widely scattered parishes we are at other times to so great an extent deprived.—Consequently our Bishop's absence was deeply felt; and we missed that godly counsel—that warm and affectionate interest in our persons and our labors, those soothing words of encouragement which ever mark his intercourse with his clergy, and which have helped so much to give to the Diocese a character for union, harmony and peace. And I am happy to say that nothing occurred during the Convention to forfeit such a character.

The usual elections were made. The following persons were chosen for the Standing Committee.—The Rev. Charles Tomes, the Rev. E. H. Cressy, the Rev. J. W. Rogers, Mr. F. B. Fogg, and Dr. J. Shelby.

And the following for Delegates to the General Convention: the Rev. Drs. Page and McCullough, the Rev. Messrs. Tomes and Cressy, and Messrs. L. J. Polk, F. B. Fogg, S. Oldham and G. W. Polk.

A communication from the Right Rev. the Archbishop of Canterbury to the Bishop of the Diocese having been received after his departure, it was laid before the Convention and referred to a Committee, which reported as follows:

The Committee to whom was referred the communication from the Right Rev. the Archbishop of Canterbury to the Right Rev. the Bishop of this Diocese, on the subject of the commemoration of the 150th Anniversary of the establishment of the "Society for the Propagation of the Gospel in Foreign Parts," respectfully report the following preamble and resolutions for the consideration of the Convention.

Inasmuch as the Church is indebted, under God, to the "Society for the Propagation of the Gospel in Foreign Parts," for early supplying this Continent with the ministry of Christ, and in many other ways for "settling the state of religion," in this land; and inasmuch as the Church in this country, now firmly established as a branch of the Catholic Church of God, owes a debt to said Society never to be remembered but with gratitude, therefore,

Resolved, That in the opinion of this Convention, the suggestion of the Right Rev. the Archbishop of Canterbury, made to the Bishops of the Church in this country, that the several Dioceses take part in the proposed commemoration of the "foundation of this oldest Missionary Society of the Reformed Church," should be promptly, heartily, and favorably responded to.

Resolved, That in order to comply with this suggestion of the Right Rev. the Archbishop of Canterbury, so far as this Diocese is concerned, the Standing Committee be, and are hereby instructed, to correspond upon this subject with the Right Rev. the Bishop of this Diocese, now absent, and respectfully to ask for the appointment of the *first Sunday in Advent* next for the celebration, in the several Parishes of this Diocese, of the Society's Jubilee.

Resolved, That the Right Rev. the Bishop, through the Standing Committee, be respectfully requested to set forth a form of service to be used on that occasion in the several Churches in this Diocese.

Resolved, That collections be made on that day, in the several Churches of the Diocese, the proceeds of which shall be devoted to the cause of Missions, and be appropriated at the discretion of the ministers and vestries of the several Churches to either branch of the Missionary work.

A resolution was also passed, calling upon the Clergy to collect all historical records and information within their reach, connected with their parishes, and to submit them to the next Convention, that they may serve for materials for a full history of the Church in this Diocese.

The Journal of the Convention will soon be published, and a copy will be sent to you, to which you are referred for further particulars.

Your friend,
A Presbyter of Tennessee.

☞For the information of the numerous friends of the late Rev. Dr. Ogilby, we would mention that a fine engraving by Tucker, after a painting by Brown, has been executed, and presents a happy likeness of our lamented brother. Copies may be obtained for $1.50 each, and are executed in the most finished manner. They may be obtained at Messrs. Stanford & Swords, 139 Broadway, or of Mr. D. Dana, 20 John street.

Those desirous to subscribe to the Professor's Life and Writing, recently noticed in this paper, are earnestly requested to send in their names without delay to Messrs. Stanford & Swords, or D. Dana, where subscription papers are placed. We shall be happy to receive names at this office also, from such as find it more convenient to call here. A prompt attention to this request will prove highly advantageous to the committee having the publication in charge.

Trustees of the General Theological Seminary.—The annual meeting of this Board commenced on Wednesday evening at 6 P. M. Nearly 100 members were present. We stop the press to announce *that the question of concurrence with the amendments to the Constitution, adopted at the last General Convention*, came up on motion of Rev. Dr. Anthon. The first amendment was *concurred* in.—The second (*proxy*) was *rejected* by a vote of 19 *ayes* to 69 *noes*—Bishops Lee, Eastburn, and Burgess voting *aye*, and Bishops Doane, De Lancey, Whittingham, Henshaw, and Chase (N. H.) *no*. The last (*special meeting* at time and *place* of General Convention) was *rejected* on a division, 21 ayes, 68 noes. So these entering wedges have received their quietus.

Married.

On Tuesday, June 24, at Ascension Church, by the Rev. J. F. Schroeder, D. D, Charles Morgan, of New York, to Mary J., daughter of Francis Sexton, deceased, formerly merchant of this city.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

June.			
Saturday, June	28.	A. M.	Scarsdale, Consecration.
Feast of St Peter, the Apostle, 2d Sunday aft Trinity June	29	A. M.	Grace Brooklyn, Gen Ord'n
		P. M.	St Mary's, Brooklyn.
Monday, June	30	A. M.	West Point.
July.			
Tuesday, July	1,	P. M.	Oyster Bay.
Thursday,	" 3,	A. M.	New Brighton, Consecrat'n
3d Sunday aftr Trinity,	" 6,	A. M.	Sag Harbor,
Wednesday,	" 23,	A. M.	Morris.
		P. M.	Gilbertsville.
Thursday,	" 24,	P. M.	Unadilla.
St James, Apostle, Friday,	" 25,	A. M.	Otego.
		P. M.	Wesford.
6th Sunday aftr Trinity,	" 27,	A. M.	Cooperstown.
Monday,	" 28,	A. M.	Exeter.
		P. M.	Richfield, (Monticello.)
Tuesday,	" 29,	A. M.	Richfield Springs.
Wednesday,	" 30,	A. M.	Cherry Valley.
August.			
Friday, Aug.	1.	P. M.	Fairfield.
Saturday,	" 2,	A. M.	Norway.
7th Sunday after Trin'y,	" 3,	A. M.	Little Falls.

☞ The Church of St. James the Less, Scarsdale, Westchester County, will be Consecrated by the Rt. Rev. Wm. H. DeLancey, D.D, on the 28th inst. Services to commence at 10 A M. Cars leave City Hall, N.Y., at half-past 7, A. M.; returning, leave Scarsdale at 2 and 5, P.M.

The Clergy are requested to bring their surplices.

WM. W. OLSSEN, Rector,
WM. S. POPHAM, Senr. Warden.

Scarsdale, June 21, 1851.

CONSECRATION AND INSTITUTION AT MILFORD, CONN.

The new Church at Milford will be consecrated on Wednesday, the 2d day of July, at 10½ A.M.

The Rector will be instituted into the parish on Thursday, the 3d day of July, at 10½ A.M.

The Church is to be opened on St. Peter's Day, (Sunday, the 29th,) with full service and a sermon, at 10½ A.M. and 3 P.M.; and there will be service and a sermon daily for seven days after, at 10½ A.M. and 3 P.M.

☞ Trains leaving Hartford in the morning at 8, or New Haven at 9¼, or Bridgeport at 9¾, or New York at 7, will arrive at Milford before the morning service.

Return trains reach New Haven and Bridgeport in the evening at 5, Hartford at 7, and New York at 8.

The Clergy are requested to bring their surplices.

Milford, June 23, 1851.

A meeting of the Clergy of Fairfield county, will be held in the Parish of St. James, Danbury, on Tuesday and Wednesday, the 8th and 9th of July.

The first service will be held on Tuesday, at 3 o'clock, P. M.

W. WHITE BRONSON,
Danbury, June 23, 1851.2t Secretary.

FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

Notice is given that James J. Aspinwall, Esq., has been elected Treasurer of the Foreign Committee of the Board of Missions, in the place of J. Smyth Rogers, M.D., deceased. All contributions intended for the Foreign Missionary Treasury, are hereafter to be addressed to Mr. Aspinwall, No. 86 William Street, New York.

The acknowledgments of contributions will invariably be closed on the 15th of every month, and published in the Spirit of Missions for the month next ensuing.

Foreign Mission Office, 2 Park Place. P. P. Irving,
June 16, 1851-1m. Soc. Sec.

MISSIONARY COMMITTEE.

Athens and Coxackie was appointed a Missionary Station, and the Rev. Norman C. Stougton appointed Missionary.

The Rev. Henry F. Roberts was appointed Missionary at St. Paul's Church, Williamsburgh.

Croton, and parts adjacent in Westchester county, was appointed a Missionary Station.

Thos. C. Butler, Rec. Sec.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 17th inst.

St Johns ch, Delhi, Rev S G Appleton, 6; Trinity, New Haven, Whitsunday offg, 5; Calvary, Brooklyn, Rev E R T Cook, 3 12; St Peters, Amboy, Rev H L E Pratt, being part of a coll at the Jubilee Celebration, 7 75. Total, 20 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 24, 1851. 20 John street.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of June 11, the following contributions, viz.:

New York, Ascension, Mrs Mowatt, ed China, 25; St Georges, Milford, Ct, Af, 2; SS Grace, Providence, RI, Af, 82 30; St Marks, Warren, RI, of which 1 each for Athens, Chi, Af, 8 75; Trinity, Columbus, Ohio, Af and Ch, 61 25; Grace, Utica, a lady of, 1st half-year pt, ed, Af, 10; SS of ditto, for do, 10; SS St Lukes, Rochester, 12 10; St Lukes, Harpersville, 3 25; Zion, Rome, 6 25; Trinity, Utica, 13 88; Grace, Utica, for Fem Sch B'g, Chi, 10; St Lukes, Rochester, genl, 155, Af, 55, Chi, 30—240; total W NY, 305 48; offgs of a family, Macon, Geo, Af, 9; a lady Philipsville, W NY, half 2 50; Grace, Plainfield, NH, 3; St Anns, Morrisania, 40; Soc for Pro Christ'y, Atonement ch, Phila, for the Rev C C Hoffman, Af, 100; St Johns, Prov, RI, Ladies Philanth Soc Sup, Mrs Hening, 250; SS St Marks, Warren, RI, ed Af, 16 85; Christ, Gardines, Maine, by Bp Burgess, 25; St Georges, NY, mon offgs Fem Sch B'g, Chi, 37 65.—Total, 1069 28.

All contributions for For. Com. hereafter to be sent to James S. Aspinwall, Esq, Treasurer, No. 86 William street, NY.

June 61, 1851. P. P. IRVING, 2 Park Place.

From a member of Trinity ch, 100.

JAMES S. ASPINWALL, Treasurer For. Com.,
New York, June 23, 1851. No. 86 William-st.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 17th inst.

Emmanuel ch, Rev [illegible] S Leonard, 19 31.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 17, 1851. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 17th ultimo, the following contributions, viz:

From Zion ch, Sandy Hill, Rev S B Bostwick, 2; Fem Miss Asso of St John's chapel, NY, Mrs Wainwright, Trea, 79; Grace, Brooklyn Heights, Rev Dr Vinton, two-fifths coll Jubilee Sunday, 25. Total, 106.

C. N. S. ROWLAND, Treasurer,
June 24, 1851. 55 Water street.

LITTELL'S LIVING AGE, No. 371, 12½ cents.

CONTENTS.

1. Lamartine in Tartary and Thibet, *Edinburgh Review.*
2. Mr. Thackeray's Lectures, *Spectator.*
3. Volcanoes and Earthquakes, *British Quarterly Review.*
4. Burning Waste of Clackmannan, *Times.*
5. The United States in the Exhibition, *Morning Chronicle.*
6. Foreign Copyright in Great Britain, *Times.*
7. The Sayings of King Charles II., *Gentleman's Magazine.*
8. Alliance of Russia, Austria and Prussia, *Morning Chronicle, and Spectator.*
9. Presbyterian Synod on the Papal Aggression, *Morning Chronicle.*
10. Cabmen, *Times.*
11. "Jerusalem, My Happy Home," *Gentleman's Magazine.*

With poetry and short articles.
Commencing a new Volume.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings New York.

REPORT FOR MAY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of May, 1851, has issued One Hundred and Thirteen policies, viz:

To Merchants	43	To Manufacturers	6
Lawyers	7	Mechanics	11
Clerks	8	Agents	6
Farmers	5	Clergymen	7
Ladies	1	Machinists	
Physicians	3	Public Officers	6
Hotel Keepers	2	Others	8
	66		44
			68
Total for the month,			113
Whole number of policies issued by the Company,			7078

Accumulated capital, January 1st, 1851,

$354,755,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

BOARD IN THE COUNTRY.

A SMALL FAMILY can be accommodated with Board during the summer months, in the family of an Episcopal Clergyman, residing within one and a half hour's ride by railroad, from the city.

The house is pleasantly situated with large farm and garden attached, and within a few minutes walk of the Railroad Depot.

A note addressed to T. C., at Messrs. Stanford & Swords, 139 Broadway, will meet with attention.

June 28.-1t.S

WHAT IS ROMANISM?—Purchasers of the first numbers of this Book, can obtain the concluding ten numbers, (on Image Worship) bound together in muslin, at No. 20 John-st., price 31cts. No Parish or Sunday School Library should be without this comprehensive Manuel of Romish Errors and Practices. The whole XXVI. numbers in one volume, price 75cts., in muslin can be had at the same place.

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WANTED—By a person who has long experience as an English National Schoolmaster, a situation in a Church School. Can teach the Latin Language. Please address I. I. M., at the office of the Churchman, 12 John st., New York, where he may be heard of for a few days.

June 28th, 1851.-2tgr.

THE BRITISH PERIODICALS
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FARMER'S GUIDE.

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THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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Poetry.

The following Hymn has been composed by Martin Farquhar Tupper, and is to be translated into *thirty different languages*, for the occasion of the Great Exhibition in London.

A Hymn for all Nations: 1851.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

Glorious God! on Thee we call,
Father, Friend, and Judge of all;
Holy Saviour, heavenly King,
Homage to Thy throne we bring!

In the wonders all around,
Ever is Thy Spirit found;
And of each good thing we see
All the good is born of Thee!

Thine the beauteous skill that lurks
Everywhere in Nature's works—
Thine is Art, with all its worth,
Thine each masterpiece on earth!

Yea—and foremost in the van,
Springs from Thee the mind of man,
On its light, for this is Thine,
Shed abroad the love divine!

Lo, our God! Thy children here
From all realms are gathered near,
Wisely gathered, gathering still—
For 'peace on earth, tow'rds men good will!'

May we, with fraternal mind,
Bless our brothers of mankind!
May we, through redeeming love,
Be the blest of God above!

Selected Matter.

From the Aberdeen Journal.

Consecration

OF THE CHURCH OF ST. JOHN THE EVANGELIST, ABERDEEN.

On Tuesday, the 6th May, being the day on which is commemorated the miraculous preservation of St. John before the Latin gate, this church was consecrated by the Bishop of Aberdeen, Primus of the Episcopal Church of Scotland.

Before the Consecration, a brief account may be given of the congregation, and of the Church itself, in which it is now their privilege to worship. The congregation which assembles at St. John's represents a portion of the parishioners of the Collegiate and Parochial Church of St. Nicholas, who followed their Pastor, Dr. George Garden, when ejected by the Privy Council in 1693. The precise place where they first assembled has not been ascertained. After the year 1715, they met for sometime in a house belonging to a Mrs. Peddar. In 1732 they occupied a house in the Broadgate, opposite to Marischal College, fitted up according to the exigencies of those times, partly as a chapel, partly as a dwelling-house.—Dr. Garden died in 1733. This good man is now most remembered as the Editor of the learned and accurate Edition of the Works of Dr. John Forbes. Dr. Garden was succeeded by the Reverend Andrew Gerard, who had officiated as his assistant from the year 1728. In 1742 the congregation removed to Blairton Lane, and there, as before, the chapel and dwelling-house were under one roof. This Chapel was dismantled by the Duke of Cumberland's soldiers (its furniture being burnt in the street) in the spring of 1746, while the general himself was in Aberdeen; but it was subsequently repaired and fitted up as before. Mr. Gerard was elected Bishop of Aberdeen on the death of Bishop Dunbar, and was consecrated in 1747. On the death in 1754 of the Rev. William Murray—the last Clergyman of the Episcopal Church who officiated in Old Aberdeen—a portion of his flock was transferred to Bishop Gerard's Chapel. The congregation of St. John's thus also represents in part the parishioners of St. Machar, the parish in which the present and the late Church are situated. Bishop Gerard died in 1767. Bishop Gerard's successor in the charge of the congregation was the Rev. George Innes, who had been his assistant from 1761. Mr. Innes was afterwards elected and consecrated Bishop of Brechin; but still continued, according to a practice justified perhaps by the circumstances of the Church, at that time, to officiate at Aberdeen. He died in 1781.—Bishop Innes was succeeded as Pastor of the congregation by the Rev. Roger Aitken, who had assisted him in that capacity from the year 1778. During Mr. Aitken's incumbency the Chapel was removed from Blairton Lane to the south side of the Castlegate; and afterwards, while he still held the office, the late chapel in Golden Square was erected. On the retirement of Mr. Aitken, the Rev. Alexander Bruce, now Clergyman at Banff, became incumbent. He was succeeded in 1815 by the Rev. Adam Annand; and on the decease of the latter, in 1818, the present incumbent, the Rev. Patrick Cheyne, was instituted to the cure of St. John's.

The foundation stone of the present Church of St John was laid by the Bishop of Aberdeen, on the 20th of November, 1849. The Chancel nave and south aisle have now been completed, from designs by Messrs. M'Kenzie and Matthews, architects in Aberdeen. The high character in their profession, which these gentlemen had previously earned, will be advanced in no common degree by this Church. Their merits, in this respect, can only be judged by those who know what ecclesiastical architecture in Scotland generally was, and what it ought to be. It will be enough here to say that the newly built Church is worthy of its sacred object; and in all respects calculated to repay the pious munificence of those who have so zealously bestowed a portion of the wealth which God had given them, in its erection.

A description of the church may now be given:—The Style is Early Middle Pointed, and consists of a nave (56 feet by 21 feet), south aisle (56 feet by 10 feet), north porch, chancel, (28 feet by 17 feet), with sacristy on the north side, and tower on the south side of the chancel, in the angle formed by the aisles. The tower is not yet completed, but, when finished, will be surmounted by a spire. The nave consists of four bays, the porch being placed in the second from the west. All the windows are filled in with geometrical tracery, the west one having four lights, and the east one five. The walls are built of hammer-dressed coursed granite, with freestone dressings, from Burnt-island. This style of work is quite new in this part of the country where granite is so plentiful; but the contrast looks exceedingly well, and is very much admired. Each of the gables is terminated by crosses, and the ridges are covered with ornamental tiles. The windows and doors have moulded dripstones, terminating in well-executed heads. The roof of the nave is 45 feet high from the floor to the apex, the wood being beautifully varnished. The roof of the chancel is not yet finished, but is intended to be painted in polychrome, as will also be the walls. The chancel is entered by a lofty stone arch, 26 feet high, and the tower, in which the organ is placed, opens into the chancel and aisle by arches 15 feet high. The floor of the chancel is raised two steps above the nave, and the sanctuary two steps above the chancel. There is no altar rail, but it is intended to have a low chancel screen. The floor of the chancel is laid with Minton's encaustic tiles, and the nave with black and red tiles. On the south side of the sanctuary are the Sedilia and Piscina, very neatly moulded, and carved in Caen stone. On the same side, but nearer the tower, is the Aumbry. The altar is also of Caen stone, with trefoil panels on the front and ends, with a broad foot pace laid with very rich encaustic tiles. The frontals are of rich silk of the ecclesiastical colors, embroidered with gold. On the super-altar stands a cross with candlesticks on either side. At each side of the chancel are placed stalls, from one of which it is intended to read the service; and the front seats for the choristers. On the floor of the nave, immediately under the chancel arch, stands the Litany desk, facing the east, and in the centre of the chancel an eagle. The pulpit is at the north-east angle of the nave, and entered through the pier of the chancel arch. It is of stone, and hexagonal in shape, rising out of a bold moulded pillar with clustered columns, and having neat moulded and cusped panels on each side. The seats in the nave are all open, with moulded ends, terminating in *fleur-de-lis* heads. The seats, stalls, and doors are all beautifully varnished. The font is placed near the inner door of the porch, on the west side, and is that which originally belonged to the church of Kinkell. The windows in the nave and aisle are glazed with Hartley's patent rolled glass—the west one having ornamental quarries. Those in the chancel are of painted glass, by Mr. Wailes of Newcastle, and do him very great credit both in design and execution. The east window has been put in by subscription, and, as already stated, has five lights, in each of which are canopies containing respectively figures of our Lord, the blessed Virgin, St. Peter, St. James the Great, and St. John the Evangelist, on a blue diaper back ground. Under the figures are pictorial representations, illustrative of the agony in the Garden of Gethsemane, the Last Supper, the Crucifixion, St. John delivered from the Caldron of Oil, and St. John writing the Apocalypse.—Surmounting the canopies, are small figures of angels with harps. The septfoil in the top of the window contains our Lord seated in glory, surrounded by the emblems of the four Evangelists, and the two trefoils are filled with ornamental patterns of foliage. The south window is presented by Mr. Cheyne, in memory of his deceased son and daughter, and consists of two lights, in each of which are rich canopies, containing figures of St. Margaret, of Scotland, and St. Cuthbert, on a dark green diaper back ground. One of the north windows is presented by Mrs Browning, in memory of her husband, the late Rev. Wm. Browning, incumbent of St. Andrew's Church, Aberdeen. It represents figures of St. Peter and St. Andrew, under canopies, and contains two groups, one representing Christ's charge to St. Peter, and St. Regulus' arrival in Scotland with the relics of St. Andrew. The other north window has been presented by Mr. Stuart, advocate, in memory of his deceased wife, and contains subjects representing Mary at the feet of Jesus, and the three Marys at the sepulchre; under these are two angels with scrolls containing texts. In the trefoil at the top is an angel with a scroll on which are the words "*gloria in excelsis*." These windows are beautifully designed, and executed by Mr. Wailes; the drawing of the figures is very good, and the colors are rich and harmonious.

The Dedication festival is to be continued throughout the week and on Sunday next; and the same great Doctrine will be illustrated in a series of sermons by other clergymen.—*Communicated.*

From the Boston Daily Evening Traveller.—May, 1851.

Essay

ON THE HISTORY AND PROGRESS OF GEOGRAPHICAL DISCOVERY.

BY REV. DR. ROSWELL PARK.

(*Continued.*)

The next remarkable voyage to the Pacific was that of the English buccaneers, John Cook, William Dampier, Edward Davis, and others; who sailed from the Chesapeake Bay in 1683, and cruised in search of plunder on the western coast of America, and across the Pacific Ocean. Dampier returned to England in 1691; and in 1703 he sailed from Kinsale, in Ireland, on a piratical cruise to the Pacific. One of his ships left Alexander Selkirk on the Island of Juan Fernandez, owing, it is said, to a quarrel with Capt. Stradling, in 1704. Both of his vessels were lost, but Dampier, and many of his men, finally returned to England. In crossing the Pacific, he sailed through the strait on the northeast of New Guinea, and thus discovered the Island of New Britain. In 1708 Dampier sailed again, as pilot to Captain Woodes Rogers, who made a successful voyage around the world, and brought away Alexander Selkirk, from his lonely island home, to be immortalized in the story of Robinson Crusoe. These voyages resulted in no important discovery; but such an amount of treasure was taken from the Spaniards, as led soon after to the equipment of a new expedition, under Captains Clipperton and Shelvocke. They sailed from Plymouth in 1719; and after parting company, they met with some success in making captures, but made no important discoveries. Capt. Shelvocke was driven far southward, in passing cape Horn; and the incidents of his voyage are said to have suggested Coleridge's beautiful poem of the Ancient Mariner. The Dutch Commander, Jacob Roggewein, sailed from Holland in 1721, and re-discovered Easter Island; which had been visited before by Davis the buccaneer in 1686, and named from him Davis Island. Roggewein's ships were seized in the East Indies, but himself and crew were permitted to return home.

The next remarkable voyage around the world was that of Com. George Anson, afterwards Lord Anson. He sailed from Spithead, Isle of Wight, in 1740, with six vessels of war and two storeships; three of which returned home without passing the straits; one was wrecked off the western coast of Patagonia; and only two ships of war and one store ship reached Juan Fernandez, after suffering the loss of more than half their men by storms and the scurvy, in one of the most dreadful voyages ever known. After this, Com. Anson took and plundered Payta, and after visiting the Ladrones and China, he captured a rich Spanish galleon, and then returned home, in 1774; his own ship, the Centurion, being the only one which completed the voyage.

Next followed the voyage of Com. John Byron, grandfather of Lord Byron the poet, who sailed on a voyage of discovery in 1764; and, after visiting the Falkland Islands, discovered the Isles of Disappointment, King George's Island, Island of Danger, Duke of York's Island, and Byron's Island; and returned to England in 1766, after a voyage of 22 months, the shortest that had yet been made around the world. In the same year, 1766, two more English vessels were sent out under Capt. Samuel Wallis, and Capt. Philip Carteret, on a voyage of discovery. They parted company on entering the Pacific; Wallis visiting Otaheite, and discovering several of the Society Islands; while Carteret discovered Pitcairn's Island, since so famed from the mutineers of the Bounty; and after this, Queen Charlotte's Islands, including Egmont, and other small Islands in the neighborhood of Solomon's Archipelago. Both ships returned safely to England; and the latter fell in with De Bougainville in the French frigate La Bondeuse, which had set sail in 1766, on a voyage to the Falkland Islands, and thence on a voyage of discovery. Bougainville visited Otaheite and the New Hebrides, which last he called the Great Cyclades; and he made several minor discoveries, in his voyage around the world. Marion Du Fresne, and Surville also made voyages from France, but both died without returning home, or reaching any important results.

Here we come to a new era of circumnavigation, in the voyages of the celebrated Capt. James Cook. This highly distinguished commander, who had risen by slow steps from a very humble station in life, was appointed by the British government to make a voyage of discovery; and especially to observe the transit of Venus from some island in the Pacific, at the suggestion of the Royal Society, for the purpose of ascertaining more accurately the distance of the earth from the sun. Capt. Cook, then a Lieutenant of the British navy, sailed in the ship Endeavor, Aug. 26th, 1768, from Plymouth, England, having on board Sir Joseph Banks, Dr. Solander, and other distinguished men of science. Visiting Terra del Fuego on his way, he observed the transit of Venus at Otaheite, June 3, 1768; and after exploring the Society Islands, he sailed quite around New Zealand, and examined the eastern coast of New Holland, which had never been visited before, and to which he gave the name of New South Wales. Then, sailing through Torres' Strait, and returning by way of the Cape of Good Hope, he completed his first voyage around the world in 1771. In the next year he set out on his second voyage of discovery, in the ship Resolution, accompanied by Capt. Furneaux in command of the ship Adventure. Proceeding first to the Cape of Good Hope, he sailed thence southward till obstructed by the ice, thence eastward to New Zealand, and thence eastward nearly to Cape Horn, in a high southern latitude, where no navigator had ever sailed before. He then sailed northwestward to the Marquesas; thence to the Hebrides and discovered New Caledonia; and finally returned by way of Cape Horn to England, in 1775; having discovered the island of New South Georgia, on his way home from the Cape last named. In 1776, Captain Cook set out on a third voyage around the world, in the same ship, the Resolution; accompanied by the Discovery, under the command of Capt. Clarke. Again he sailed to the Cape of Good Hope, and thence southeastward to Kerguelen's Land and New Zealand; and thence, proceeding northeastward by way of the Society Islands, he discovered the Sandwich Islands in 1778. He then sailed to the northwest coast of North America, and explored Behring's Straits; returning to the Sandwich Islands, was killed there, on the island of Owyhee, or Hawaii, in an affray with the natives, Feb. 14, 1779. Captain Clerke died soon after; but the were brought home by way of Behring's Straits, China, and the Cape of Good Hope, under the command of Capts. Gore and King.

The next interesting voyages around the world were those of Capts. Portlock and Dixon, who sailed together in 1785, in the ships King George and Queen Charlotte, and proceeding by the way of the Falkland and Sandwich Islands, to the N. W. coast of N. America, Capt Dixon discovered Queen Charlotte's Island in 1787. Both ships returned by way of China and the Cape of Good Hope. In 1791, the British Government sent Captain George Vancouver, in the ship Discovery, to the same coast, by way of the Cape of Good Hope and New Holland; and in 1792 he visited the island named from him and the Spanish Governor there, Quadra and Vancouver's Island, N. W. of Oregon, then containing a Spanish colony. After a thorough survey of that coast, which Mr. Broughton, in 1793, explored the Oregon or Columbia river, Vancouver returned to England in 1795, by way of Cape Horn, thus completing his voyage around the world.

We may here mention the unhappy fate of the French commander, J. F. G. La Perouse. in the year 1785, he was sent by the French government with the ships Boussole and Astrolabe, on a voyage of discovery and circumnavigation.—Entering the Pacific by way of Cape Horn, and visiting the Sandwich Islands, and the N. W. coast of America, he explored the northern part of Japan, and in 1787, discovered that Jesso is an Island, and not a peninsula. From thence he proceeded circuitously to New Holland; after leaving which, in March 1788, he was heard of no more. In 1791, Admiral D'Entrecasteux was sent in search of him, in command of the Recherche and Esperance; taking the eastern route by way of the Cape of Good Hope and New Holland. But the Admiral died on the voyage, and the ships, after a cruise in the Pacific, were dismantled in the Island of Java. In the year 1800 Napoleon Bonapart sent M. Baudin on a voyage of discovery, in command of two ships, the Geographe and Naturaliste; but the commander died on the voyage, and the discoveries made were of minor importance. The same may be said of the voyage of Freycinet, begun in 1817; and of that of Duperry, begun in 1822; chiefly for magnetic and other scientific observations. In 1825, D'Urville was sent out for similar purposes, and ascertained that La Perouse had suffered shipwreck on the reefs of Mallicolo, one of the New Hebrides. Mention should also be made of the Russian circumnavigators, Kruenstern, who began his voyage in 1803, and discovered the Orloff Islands; Kotsebue, who sailed in 1815; Bellinghausen, in 1819; and Lutke, who sailed in 1826; all of whom examined carefully the Russian possessions bordering on the Pacific.

The United States Exploring Expedition, under the command of Lieut. Charles Wilkes, left Norfolk, Va., Aug. 18, 1838, and sailed by way of Cape Horn to New Holland; whence proceeding southward, on the 19th of Jan. 1840, Captain Wilkes claims to have discovered what is now called the Antarctic Continent, and sailed westward along its uninhabited coast nearly 1700 miles, before returning to New Holland. Thence visiting California, he returned by way of the Cape of Good Hope, and arrived at New York, June 9th, 1842; having conducted the expedition with great credit, to himself and his country. Capt. Ingraham, of Boston, discovered the Washington Islands N. W. of the Marquesas, in 1791; and our countryman, Capt. Edmund Fanning, discovered the Fanning Islands in 1798. 3 dg. 51 m. S. 159 dg. 12 m. W. from Greenwich.

The last voyage around the world which will here be mentioned, is that of Capt. Ross in the Erebus, accompanied by Capt. Crozier in the Terror. They sailed from England in Sept. 1839, by the eastern route, and on the 11th of Jan. 1841, discovered Victoria Land, apparently forming the eastern border of the Antarctic continent; and they explored its coast southward to within 830 miles of the south pole, the farthest point ever reached in that direction. (Lat. 78 dg. 4 m.; Lon. 191 dg. 31 m. E.) South Shetland was discovered by Capt. Weddell, in 1819; South Orkney was discovered in 1821; Enderby's land in 1831; Graham's Land in 1832; and Sabrina land and the Balleny Islands were discovered in 1839; all by British navigators.

(To be continued.)

A NEW ASTRONOMICAL INSTRUMENT.—A correspondent of the Newark Daily Advertiser, writing from Cincinnati, mentions the recent meeting in that city, of the "Association for the Advancement of Science," and says:

"One of the most notable events that occurred during their meeting, was the triumph of Professor Mitchell, of our Observatory. He has distanced all former modes of observing the right ascension and declination of the stars by a new method of magnetic rotation. He presented this method at the annual meeting of the Association in New Haven, last August. But it seemed incredible that a single man, without funds, and with a comparatively rude machine, should thus rival and surpass the profoundest astronomers of the world, aided by the finest instruments art could construct, and all the appliances which the wealth of the kingdom could furnish. So the coolest heads were shaken incredulously. The professor then demanded the appointment of a committee to examine the invention and report at their next meeting. This was accordingly done, and at the head of it was placed the man who was most incredulous, Prof. Pierce of Harvard, one of the leading mathematicians of the age. The committee, after a thorough examination of the whole subject, made a noble and unanimous report, in which they declare that the method of Prof. Mitchell is all that he has ever claimed, and pay one of the finest tributes to his genius ever received by an American citizen. The report created intense interest, and was interrupted with frequent bursts of applause."

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June 21-2t$

A LADY, well qualified and long accustomed to teach young ladies, and who can furnish references of the first respectability, wishes to obtain a situation as Governess. A home in a family of sound church principles, of more importance than a large salary. Address "Freeman," at this office. June 21-3t$

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

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Catechism No. 2, (Catechism broken into short questions and answers) -	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers -	"	6 00
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Bible Companion, vol. 1. Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This institution during the month of April, 1851, has issued One Hundred and Thirty-nine policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85
Total for the month,			139
Whole number of policies issued by the Company,			6355
Accumulated capital, January 1st, 1851,			$354,755

A Dividend of Fifty per cent. has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D., L. L., Hartford, Ct; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co.,"

August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
		311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6.941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		664,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	
			1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

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Counselors:

Rev. W A Mulenburgh, DD	Rev. T H Taylor, DD
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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

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